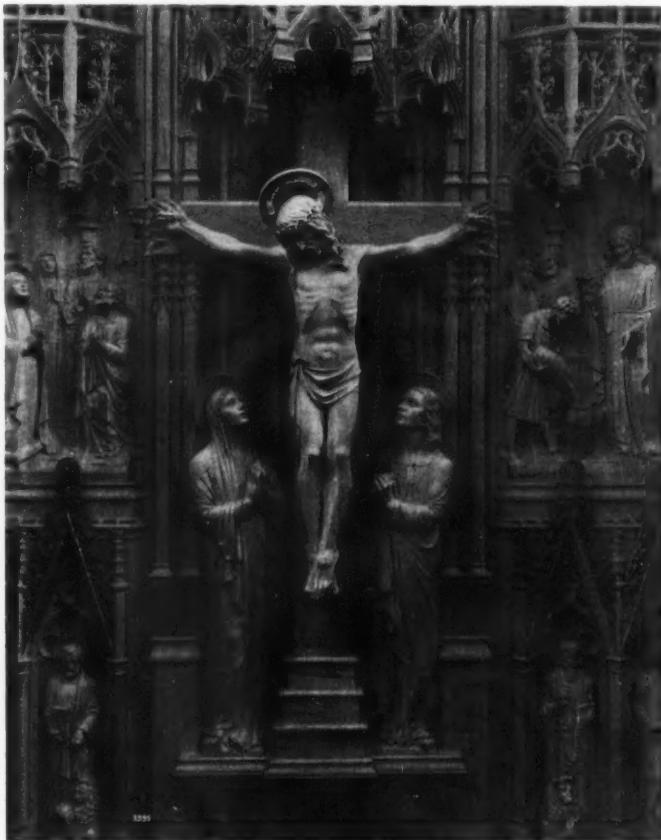


The Cathedral Age
AUTUMN ~ ~ 1934



CENTRAL PANEL OF THE REREDOS IN THE CHAPEL OF ST. MARY,
WASHINGTON CATHEDRAL



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All those who wish to order a set of these *real* Christmas cards are invited to send a contribution of \$1.00 or more as their interest in the work of Washington Cathedral may dictate. The funds raised through this effort give employment to many people and help maintain the Cathedral's worship and work.

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MOUNT SAINT ALBAN, WASHINGTON, D. C.

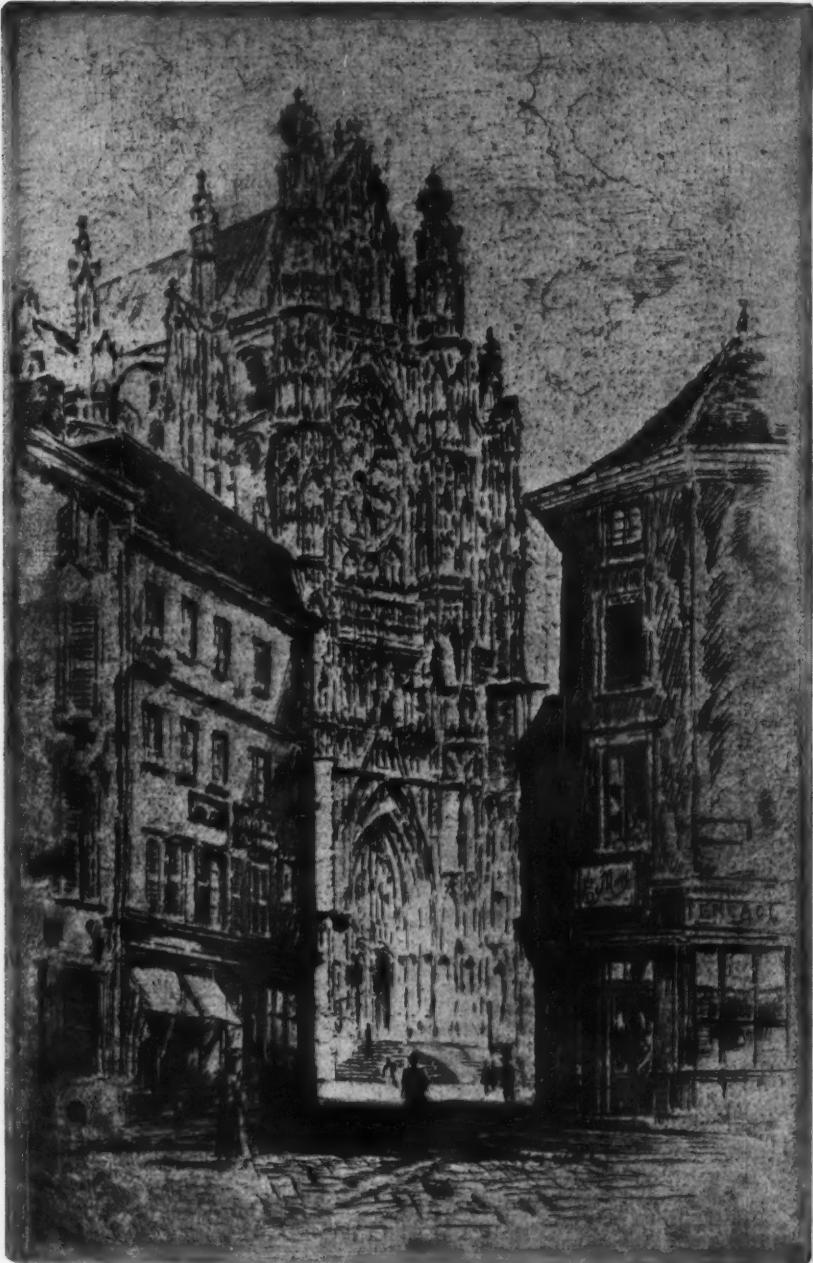
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With grateful acknowledgment to Frederick Keppel & Company, Inc., New York City

THE TRANSEPT—BEAUVAIIS
AN ETCHING BY JOSEPH PENNELL

A Cathedral Meditation

BY GEORGE WHARTON PEPPER

NOBODY with even a long-cramped soul inside of him can contemplate Beauvais without emotion.

Here inspired imagination has expressed itself in a way that transcends description. What the architect originally conceived proved indeed to be an engineering impossibility, so that only Choir and Transept have stood the test of time. But this very circumstance invests them with the mysterious quality of disembodied Spirit. They have outlived the body and stand as symbols of sheer Immortality.

Pennell's drawing indicates that he discerned this quality; and Francis Thompson might have had Beauvais in mind when he wrote:

"I dimly guess what Time in mist confounds
But ever and anon a trumpet sounds
From the hid battlements of Eternity:
Those shaken mists a space unsettle—then
Round the half-glimpsed turrets slowly wash again."

The Cathedral Age

VOLUME IX

Autumn, 1934

NUMBER 3

EDWIN NEWELL LEWIS, Editor

ELISABETH ELICOTT POE, Associate Editor

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The Cathedral Age

Autumn, 1934



Strategy

*By the RIGHT REVEREND JAMES E. FREEMAN, D.D., LL.D., D.C.L.,
Bishop of Washington*

IN A RECENT address delivered by General Pershing at a meeting called by him to consider the work of the Cathedral in the Nation's Capital, he said that in any effort to forward a cause, strategy was of primary importance. Urging the pressing claims of this great church, more particularly in this present critical time, he affirmed that the best form of defensive was attack.

What the General said concerning strategy is a method rarely, if ever, employed by the Christian Church. It is strong in its defensive position but it is seldom given to an aggressive attack. It carries on vitally important enterprise according to conservative practice and finds satisfaction in maintaining its agencies, with little thought of seizing opportunities that are presented to it for forward advance. Every other agency and enterprise calculates and appraises every new opportunity that presents itself, and by carefully laid plans makes ready to set forward its cause. The exigencies of this present hour are laying a strong claim upon the Christian Church, and if it can exercise statesmanship and recognize the value of strategy, it may make such an advance as it has not known for generations past.

The seat of our governmental strategy is Washington, the Capital of the Republic. Here are enacted the laws that govern us as a people. Here our representatives weigh and consider policies and plans looking to the advancement of our interests. No city in the nation so completely determines our policies as this Federal center of our life. Here vast sums are being expended for the erection of noble buildings to house our several Federal departments. With justified pride we point to Washington as one of the noblest capitals in the world.

Irrespective of party, we have a reasonable pride in the growing splendor of this beautiful city, and we covet the proud place it occupies as one of the determining factors in those large concerns that make for the harmony and peace of the nations of the world. In this central city George Washington con-

ceived the need of a great church, and in the plans of L'Enfant it was considered an essential element.

Some forty years ago, by act of Congress, the National Cathedral Foundation was chartered, and during recent years much progress has been made in building the fabric. In the minds of our leading statesmen and publicists the prosecution of this work at the present time is urgently demanded. Washington is unquestionably the strategic center in which to generate those spiritual ideals that alone secure to us life, liberty and the pursuit of happiness. The influence which this great fabric may exercise upon those who are met in Washington to determine national and international policies, cannot be over-estimated. Beyond all else, this noble building must stand, among the glowing structures erected for Federal purposes, as a witness to the faith by which we live.

It is not surprising that a distinguished English Dean has affirmed that the plans being evolved on Mount Saint Alban constitute the "greatest spiritual venture in the world today." So discriminating a man as John R. Mott, a Cathedral Councillor, has maintained that Washington Cathedral, wisely administered, may become the greatest single factor in maintaining those Christian ideals that we hold as indispensable to the life of the Republic.

In one of his latest utterances, President Woodrow Wilson said to me, "I believe that the Cathedral you are building will become one of the greatest spiritual forces on our continent."

Christian strategy demands that this work shall not be hindered or retarded. Quite apart from the multiplied services that are attended by great throngs of people, the Cathedral exercises a potent influence upon the nearly three hundred thousand visitors who come to it year by year. There is an irresistible logic in the appeal which this great church makes, and it has never been so reinforced as in the events of more recent years. To stabilize and strengthen the spiritual forces at the center of our national life calls for the generous cooperation of those who believe in President Coolidge's striking statement that "the government of a people never gets ahead of the religion of the people."

It is not for the aesthetic beauty of the Cathedral that I appeal; it is not for the aggrandizement of the Church under whose auspices the Cathedral is builded that I renew my call for the support of forward-looking men and women. I base my whole claim upon Christian strategy. I ask for the recognition of those high and essential purposes and designs for which the Cathedral stands. The work must not be halted. The mighty cause of our Christian faith must be made conspicuously evident in the Capital of the Republic.

NOTE ON THE COVER

Once again the cover on this issue of *THE CATHEDRAL AGE* presents an architectural photograph by Paul J. Weber of Boston, Massachusetts, made in the east aisle of the newly completed North Transept of Washington Cathedral. Beyond the impressive arch supported by massive columns in the foreground, the discerning pilgrim catches a glimpse of the North Transept entrance which will some day be approached over the beautiful North Porch. The rectangular and square blocks of stone at the top of the arch await the touch of the sculptor's hand just as the Cathedral building program awaits the next step. See article beginning on page 33.—EDITOR'S NOTE.

New Jersey Announces Cathedral Plan

By Emma Lawson Johnston*

DESIRING to leave in the Diocese of New Jersey an enduring monument to such spiritual diocesan leaders as the Reverend George Keith and the Reverend John Talbot, colonial missionaries, and Bishops Croes, Doane, Odenheimer and Scarborough, and likewise to provide a center through which the work of the Church will be unified and enlarged, the Right Reverend Paul Matthews, D.D., is rapidly completing plans for the erection of a new and adequate Cathedral. It is to be built in Trenton, See City of the Diocese and the historic capital of New Jersey, rich in associations with the Colonial and Revolutionary eras.

An admirable location has been chosen in the western end of the city, in a desirable residential section, and adjoining property which has been in possession of All Saints' Church for more than thirty years. There is a frontage of 300 feet on West State Street, the main thoroughfare running across the entire city from east to west; 300 feet on Berkeley Avenue, a parallel street, and 300 feet on South Overbrook Avenue and along the western end of the tract.

Preliminary to the erection of the Cathedral, work was begun this summer on the renovation and enlargement of the parish house of All Saints as a Synod Hall, one of the group of Cathedral buildings, to be used as a meeting place for diocesan conventions and other purposes.

The Cathedral movement in New

Jersey began years ago during the episcopate of the Right Reverend John Scarborough, D.D., LL.D., who earnestly desired a Bishop's Church or Cathedral around which would cluster all the diocesan activities. He was never to see his cherished dream realized, although in anticipation of it, a Cathedral Chapter was incorporated in 1914 and the Cathedral system legally established in the Diocese. Before it was actually in operation, however, Bishop Scarborough died. It has remained for Bishop Matthews to bring closer to reality the Cathedral program of his predecessor with which he is in complete accord.

Immediately after his consecration in January, 1915, he sought to make the Cathedral Foundation a living and working force. At the next convention, trustees were elected and committees appointed who, with Bishop Matthews, formulated a policy for its guidance. Christ Church was designated as the Pro-Cathedral, the Bishop was elected its rector, and a vicar was appointed to assist him.

During the World War years and the trying period afterward the Cathedral project advanced slowly. New impulse was given it four years ago when, upon the retirement of the late Dr. Hamilton Schuyler as rector of Trinity Church, Bishop Matthews and the Cathedral Foundation accepted Trinity as the Cathedral of the Diocese.

It was obvious from the beginning that this church could be the Cathedral only temporarily, for it is located in the business district of Trenton where expansion of the Cathedral property would be both expensive and unwise. It is now rapidly becoming inadequate for either a Cathedral or

*A staff member of the "Trenton Times," the author contributes this article which is timely because the historic Diocese of New Jersey will extend hospitality to the Fifty-first Triennial General Convention of the Protestant Episcopal Church meeting at Atlantic City from October 10th to 25th. THE CATHEDRAL AGE will be featured at the National Cathedral Association exhibit in Booth 46 in the Convention Hall.—Editor's Note.

as a center for diocesan activities. In order to acquire a site of sufficient size Trinity and All Saints' Church were merged into one Cathedral parish in 1930. Shortly after that land was bought adjacent to the rather extensive holdings of All Saints' parish, at the end of a large city block.

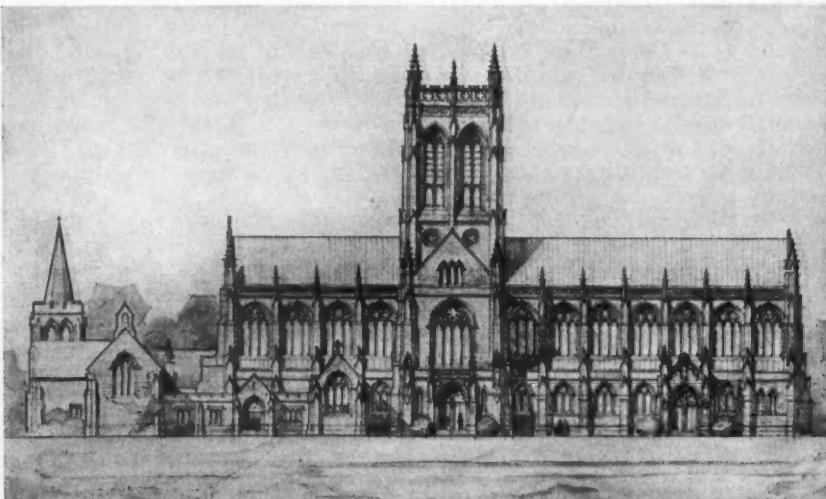
On the property already is a complete group of parish buildings including All Saints' Church, a new structure erected six years ago to replace the original church built in 1900. It is to become a chapel of the Cathedral. There is also the new Synod Hall and the rectory still occupied by the Right Reverend Ralph E. Urban, S.T.D., through all its history rector of All Saints, and now Bishop Suffragan of New Jersey and Dean of the Cathedral. Also on the tract are homes already occupied by the Bishop Coadjutor of the Diocese, the Right Reverend Albion W. Knight, D.D., and the Cathedral clergy.

It is expected that construction of the Cathedral itself will begin with the crypt into which it is proposed to incorporate the memorials of the pres-

ent Trinity Cathedral. These include some splendid windows designed in England, a delicate lace-like rood screen, a fine altar, exquisite Caen stone figures in niches representing the twelve Apostles, and from the exterior of the church, a series of stone statues of the saints.

On the south side of the proposed Cathedral, near the west front, will be the baptistry, extending somewhat beyond the Cathedral proper. Toward the easterly end of the south side will be the Chapter House, choir room, offices for the Bishop and Dean and rooms for visiting clergy. These units will be connected with the Cathedral by cloisters. On the north side, near the easterly end will be the Lady Chapel, and at the opposite end, the north porch giving entrance to the west end of the Cathedral. Eventually the diocesan offices, at present widely scattered, will be brought together on the Cathedral grounds and in time, it is hoped, a Bishop's residence will be built along with those for the Dean and the Canons.

Substantial gifts have been made to



PRELIMINARY STUDY FOR TRINITY CATHEDRAL IN TRENTON
Historic Capital of New Jersey and rich in associations with the Colonial era.

the Cathedral project, some for the purchase of land and others to be devoted to the actual building operations.

Preliminary plans for the Cathedral have been submitted by the P. L. Fowler Company, of Trenton, which a few years ago remodeled Trinity Church and built the new All Saints' Church. Of 15th century Gothic the latter will harmonize architecturally with the style of the Cathedral.

The men to whom the new Trinity Cathedral will be a fitting memorial were not merely great spiritual leaders in New Jersey from the beginning of Church life there in 1698 until the present time, but were influential figures in the national Church as well. The Reverend George Keith and his associate, the Reverend John Talbot, were the first missionaries sent to the New World by the then recently formed Society for the Propagation of the Gospel in Foreign Parts.

Enduring incredible hardships, they traveled the Atlantic seaboard from Long Island and Staten Island to Maryland, visiting and ministering to the widely separated little colonial churches. But their greatest impress perhaps was left in New Jersey where, as a result of their labors, St. Mary's, Burlington, mother of all the other New Jersey churches, came into existence. Its building, which is still standing, was erected in 1702, the oldest of all the colonial edifices in the state. Services were held at Perth Amboy as early as 1698 and perhaps earlier, but a church building was not erected there until some years afterward.

The Talbot era, the twenty-five years during which this devoted churchman was rector of St. Mary's, was a period of great importance for the whole Church, as well as for the parish which played a leading part in the history of the diocese. Mr. Talbot was one of the many early American clergy who pleaded with the Bishop of London to consecrate a

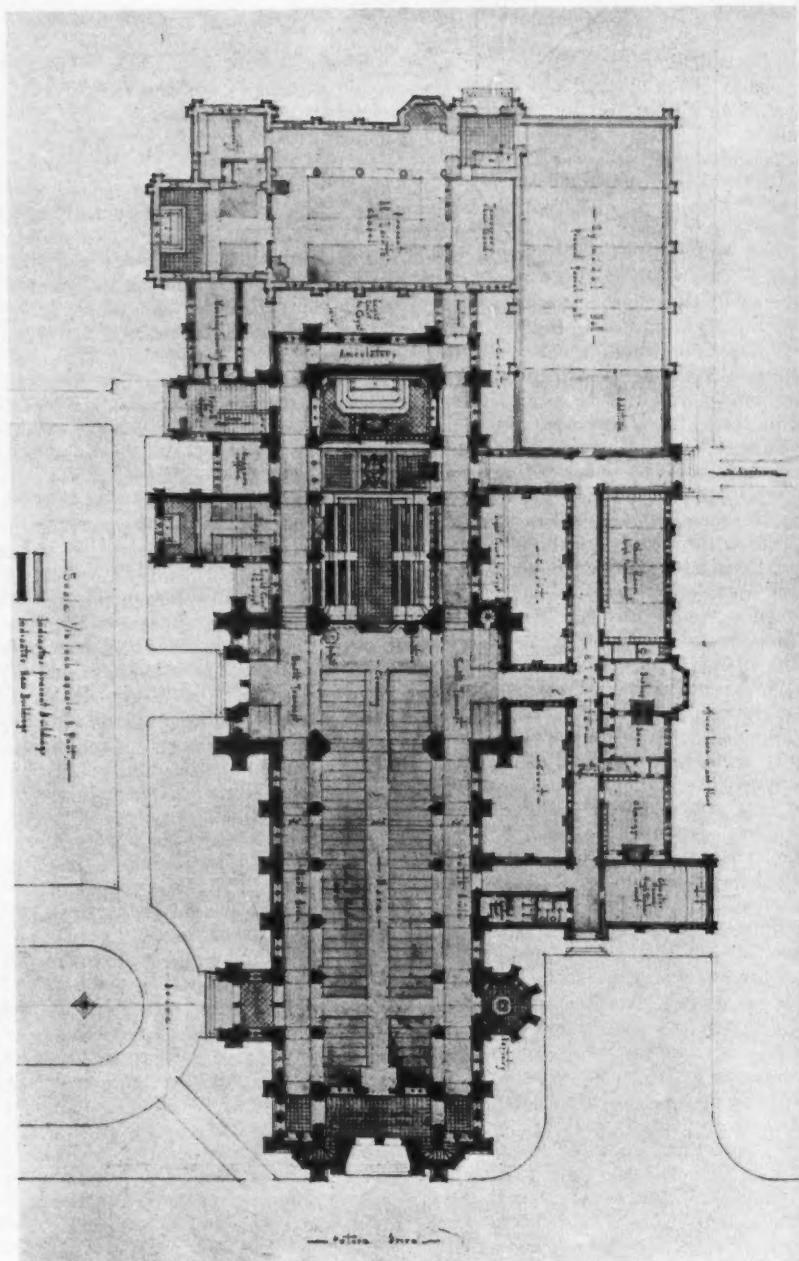
Suffragan for the colonies. He even made a journey to England to ask in person for such a leader, and, in the belief that the request was to be granted, was active in the purchase of a residence for the expected Bishop. This was known as Burlington House, and was according to contemporary authorities "a great and stately palace, the best house in America, with fine gardens, including every variety of fruit, herbs and flowers."

There is a tradition that Mr. Talbot, who at seventy-five years of age went again to England in 1720, was consecrated a Bishop by Ralph Taylor and Robert Welton, non-juror bishops. He never exercised his episcopate and despite the fact that a mural tablet in St. Mary's refers to him as Bishop, his consecration is not absolutely proved.

Each of the five Bishops who have presided over the diocese since election of the first one in 1815, has made a special contribution to Church life in this state. The Right Reverend John Croes was the builder, the pioneer in the episcopate who laid well and deep the foundations for the diocese. The Right Reverend George Washington Doane was the diocese's great educator and missionary, founder of the now non-existent Burlington College for young men and St. Mary's Hall, the oldest Church school for girls in America.

The Right Reverend William Henry Odenheimer in whose episcopate New Jersey was divided into two dioceses and who became the first Bishop of the newly created Diocese of Newark was the outstanding administrator and leader in social service, founding church hospitals and homes. The founder of the Cathedral movement was Bishop Scarborough, another ardent missionary. Bishop Matthews is to be the Cathedral builder.

Bishop Croes was elected in 1815, three months after he had been chosen Bishop of Connecticut. He preferred to remain in New Jersey where



THE FLOOR PLAN AS REVEALED IN PRELIMINARY STUDY



VIEW OF ALL SAINTS' CHURCH WHICH WILL BECOME CATHEDRAL CHAPEL
As an example of 15th century Gothic design, it will harmonize architecturally with the style of the larger edifice.

he was already busily at work as rector of Christ Church, New Brunswick, and in teaching at Queen's College, now Rutgers University. His consecration took place November 15, 1815, in St. Peter's Church, Philadelphia, with Bishop William White, who had ordained him to the diaconate and priesthood, officiating. In Bishop Croes' day there were tremendous difficulties to be surmounted, the poverty of the people, scarcity of the clergy, and prejudices against the Church growing out of the Revolution. He inaugurated the system of episcopal visitations that succeeding Bishops of New Jersey have followed, making many of his journeys on horseback or in a topless gig over roads deep in winter mud or in summer dust.

New Jersey's first Bishop was deeply interested in the extension of the Church and was one of the first to propose a plan for missionary work. In addition to laboring for the diocese, Bishop Croes gave attention to the Church throughout the land and to such institutions as the General Theological Seminary. At the General Convention of 1823 he emphasized the duty of churchmen to support the Seminary since the Church had to rely on it for ministers for western settlements and frontiers.

After seventeen years as Bishop of the diocese in which he labored for forty-two years, Bishop Croes died July 30, 1832, and was buried beneath the chancel of old Christ Church in New Brunswick.

His successor, George Washington

Doane and a native Jerseyman, was rector of Trinity Church in Boston. He was consecrated in October, 1832, in St. Paul's Chapel, New York City. He had planned to make Newark his official residence on invitation of Trinity Church; but about this time the rector of St. Mary's, in Burlington, died and the Bishop felt called upon, because of the scarcity of clergy, to assume its charge. These duties he relinquished only at his death in 1859.

Early in his episcopate Bishop Doane urged the founding of St. Mary's Hall and Burlington College for young men, both at Burlington. He was an enthusiast for religious education and favored establishment of parish schools. St. Mary's Hall alone remains of his two colleges, the one for boys having been overshadowed by older and more famous institutions of higher learning in the state.

Bishop Doane was a great missionary spirit. He is notable in American Church history for his argument before the General Convention of 1835 in which he declared the Church itself to be the one great missionary society, with the Bishops as apostles, clergy as evangelists and baptized members as helpers. His impressive plea led to the election at that Convention of the Reverend Jackson Kemper and the Reverend Francis L. Hawk as the first missionary Bishops

of the American Church, the one to the West and the other to the Southwest. Bishop Doane was the first American Bishop to preach in an English church. In 1841 he accepted the invitation of the Vicar of Leeds to attend the consecration of the handsome new parish church there and his preaching from that pulpit deeply impressed his English audience.

Bishop William Henry Odenheimer, elected May 26, 1859, was known to Churchmen of New Jersey because he had made Burlington his summer home for seven years, while he was a rector in Philadelphia, and was often in that time at Riverside, the episcopal residence on Burlington's beautiful Green Bank. He was consecrated at the meeting of the General Convention, at Richmond, the following autumn. The diocese had grown greatly so he agreed to assume the rectorship of St. Mary's, Burlington, only on condition that its duties should not interfere with his episcopal responsibilities.

By 1871 the diocese had reached such size that it was physically impossible for the Bishop to continue his duties efficiently. Two courses were open—election of an assistant Bishop or a division of the territory. The latter course was chosen and permission was asked of the General Convention to erect a new diocese, that of Newark, to be composed of

PRAYER FOR THE BUILDING OF WASHINGTON CATHEDRAL

(C) *LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that Thou wilt favorably hear the prayer of those who ask in Thy Name; we plead the fulfillment of Thy promise, and beseech Thee to hasten the building, in the Capital of this Nation, of Thy House of Prayer for all people. Make speed to help us O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.*

the seven northern counties of the state. Bishop Odenheimer chose that as his jurisdiction.

A successor in the Diocese of New Jersey was chosen at Burlington. He was the Reverend John Scarborough, then rector of Trinity Church in Pittsburgh, Pa. He made Trenton, the capital of the state, his episcopal seat because of its accessibility. He, too, was missionary Bishop. The plan of missionary work was revised extensively during his episcopate and the New Jersey Branch of the Woman's Auxiliary was formed. While he was in office the 100th anniversary of the meeting was celebrated at New Brunswick in May, 1784, at which action was taken resulting ultimately in a reunion of the colonial churches in the several states into one compact national body, and the establishment of the General Convention. The following year marked the 100th anniversary of the birth of the diocese itself, and many of the colonial churches held commemorative services.

On many occasions Bishop Sear-

borough expressed his desire for a Bishop's Church where he could have his seat, where diocesan conventions would be held, and around which would center the church activities.

Now at last his wish, and that of Bishop Matthews who has followed him in the episcopate, are soon to be realized. The Diocese of New Jersey is to have a Cathedral worthy of its traditions and of the men who were its first missionaries and its spiritual founders.



ALL SAINTS' CHURCH AND RECTORY

WASHINGTON CATHEDRAL AT THE GENERAL CONVENTION

Members of the National Cathedral Association and other friends of Washington Cathedral are requested to give special attention to the following information about the participation of this enterprise in the Triennial General Convention of the Episcopal Church, which opens at Atlantic City, New Jersey, on October 10:

The National Cathedral Association exhibit will be in Booth Number 46 in the Convention Hall adjoining the large room where the House of Deputies is to meet. The Editor of *THE CATHEDRAL AGE* will have the privilege of being in charge of this exhibit. It will include architects' drawings and enlarged photographs of the Cathedral and its associated buildings, illustrations of work by the two Cathedral Schools and the College of Preachers, the showing of stereopticon slides on the history, plan and purpose of the Cathedral Foundation, and the distribution of literature including the new edition of the Guide Book, the latest issue of *THE CATHEDRAL AGE*, and the 1934 series of Cathedral Christmas cards.

A subscription luncheon in the interests of the National Cathedral Association will be held in the Ozone Room of the Hotel Dennis at 1 o'clock on Monday, October 15. Invitations have been issued by the Bishop of Washington and Mrs. William Adams Brown, Advisory Chairman for Women's Committees. The assessment will be \$1.25 per person and reservations should be made through Edwin N. Lewis at the Hotel Dennis.

The Cathedral Chapter will be represented at the Convention by Bishop Freeman, the Reverend Dr. Phillips, President of the House of Deputies, the Honorable Alanson B. Houghton, delegate from Western New York, and the Honorable George Wharton Pepper, delegate from Pennsylvania.

Photo by H. W. Salmon & Sons in Winchester

FESTIVAL OF MUSIC AND DRAMA HELD FOR THE "FRIENDS OF WINCHESTER CATHEDRAL"

The King and Queen are leaving the Cathedral through the Cloister Garth in this scene from "The Marriage of King Henry IV and Joan of Navarre," an historical play written especially for the occasion by Charles Thurby. Among the principal characters were William of Wykeham, Bishop of Winchester; Richard Beauchamp, Earl of Warwick. Eight performances were given between July 4th and 7th. The purpose of the festival was to commemorate the 13th centenary of the planting of the Church in Weesse by St. Birinus and to help the Dean and Chapter raise funds for beautifying and lighting the Cathedral.



"Ensign of God" for San Francisco

Choir and Apse of Grace Cathedral Consecrated for Their Sacred Purposes

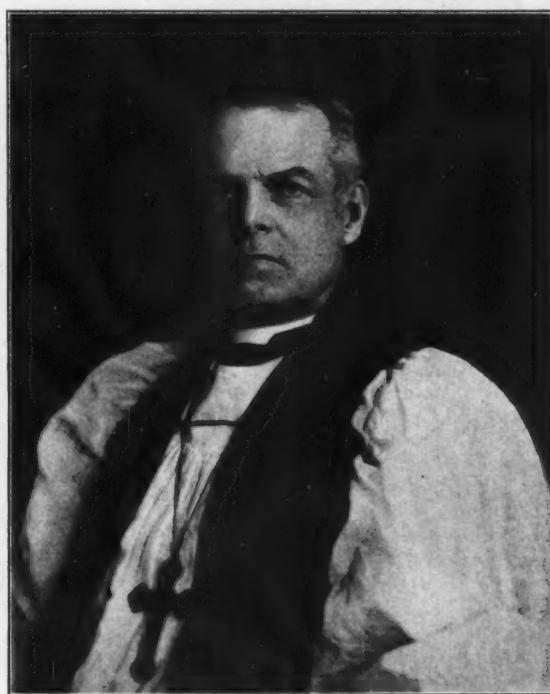
By the Right Reverend Edward Lambe Parsons, D.D.*

WE HAVE today consecrated the Choir and Apse of the Cathedral. It is a memorial to the Cathedral's founder, our loved Bishop Nichols. When the pledges now in hand are all paid we shall be able to consecrate the remainder of the present structure, the Kip and Mills Transect, the Crossing and the three bays of the Nave. Much work must be done to complete the interior; but it is not our purpose to suggest to the Diocese any further building. In another decade new leaders may consider that problem.

This consecration is the culmination for the present of long years of endeavor. Far back in 1861 Bishop Kip had assumed for a short period the rectorship of Grace Church and had taken it for his Cathedral. During that brief period it was known as Grace Cathedral, the first Bishop's Church in America. That early Cathedral was a prophecy rather than a beginning. But soon after Bishop Nichols' arrival in California in 1890 he began to plan a Cathedral project. The Standing Committee was made a Cathedral Committee as well. The Good Samaritan Mission, started in 1894 by the Reverend W. I.

Kip, grandson of the first Bishop, was called the *Cathedral Mission*.

The Bishop from time to time presented suggestions which kept the idea constantly before the Diocese. Then came the earthquake and the fire and in quick succession Bishop Nichols' vision of a great building on the hilltop, the generous response of the Crocker family, the little wooden building still standing at Sacramento and Taylor Streets put up by Grace Church congregation and called the pro-Cathedral, the merger of the old parish into the Cathedral foundation, the calling of the Reverend



RIGHT REVEREND WILLIAM FORD NICHOLS, D.D. (1849-1924)

*Extracts from address by the Bishop of California at the 84th Annual Convention of the Diocese on February 6th, 1934.
—Editor's Note.



THE BISHOP OF CALIFORNIA

The Right Reverend Edward Lambe Parsons, D.D.

J. W. Gresham from San Jose in 1910 to be the first Dean and with that the real beginning of a Cathedral life. The old crypt was completed before the convention of 1914 and was blessed by the Bishop at the opening service just twenty years ago. The work grew. The crypt revealed the value to the Diocese and community of the Cathedral, and in 1922 Bishop Nichols in his convention address proposed that steps be taken to carry forward the work of building. A committee was formed and preliminary plans made.

After the Bishop's death in 1924 the Diocese immediately assumed that the Cathedral or some part of it must be made his memorial. The campaign of 1927, while not reaching the goal set, enabled us to begin building. The Chapel of Grace, generous gift of an ever generous giver, was first completed and consecrated. The work on

the Cathedral itself has gone slowly forward until we reach a climax in today's consecration.

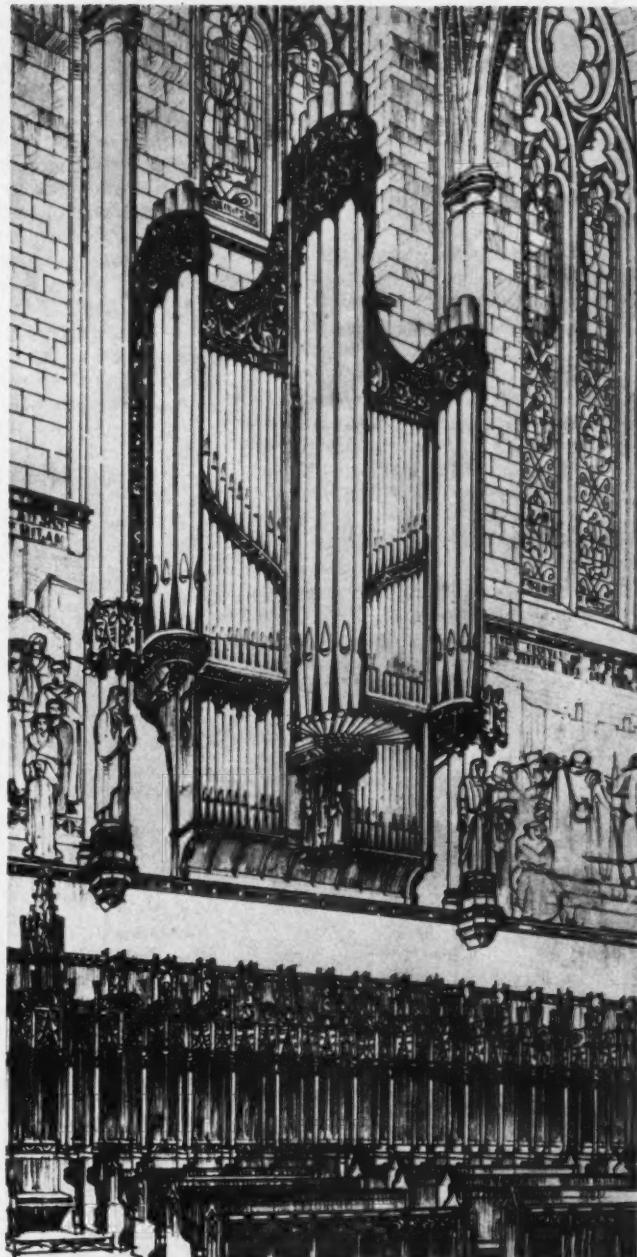
Work of this kind must inevitably be slow. The original plans had to be entirely re-considered. Earthquake dangers were studied for months by experts. The new and far more beautiful designs required foundations solider and deeper than were at first contemplated. The old crypt was inadequate and, to the sorrow of many who had worshiped there for fifteen years, gave place to the more substantial structure over which we meet today.

Every step of this work as I review it brings to my mind the names of those who have dreamed and have prayed and worked to realize their dreams. Such a list of names for honorable mention is too long for this occasion but I must speak of Dean Gresham whose vision has guided all the work, the Reverend Dr. Deems who gave a year away from his parish

THE DEAN OF GRACE CATHEDRAL
The Very Reverend J. Wilmer Gresham, D.D.

duties to organize and carry through the campaign of 1927, Mr. Waldo Coleman whose unwavering devotion to the task of leadership has been an inspiration and example to all of us, and the Reverend Dr. Cambridge, whose sound judgment has directed the building committee. Of the work of the architect, Mr. Lewis Hobart, I can say only that to me it seems that this building is an achievement which will make his name illustrious for centuries to come. For the collaboration of Mr. Cram and the superb contribution of Mr. Connick in the windows we are deeply grateful.

It is worth while for us to recall at this occasion what it is that the Cathedral means to Diocese and community. It is the Bishop's church and the church home of the big Diocesan family which looks to him as



CARVING OF THE ORGAN SCREENS WILL SOON BEGIN

Father-in-God. It is the Bishop's church and thus the center and symbol of the unity of the Diocese. It is the meeting place for all representative Diocesan gatherings, the natural center towards which the Diocese looks for inspiration, guidance and the development of its common spiritual interests.

In the community it has something of the same place. We would make it the natural center towards which Christians of all names may turn, knowing themselves welcome, knowing the true Catholicity upon which we have built. We would have it more and more the symbol of the supremacy of religion in the life of man. In its lofty site, its superb lines, its shadowy vaulting, its rich windows we would have it lift the hearts of men as they pass it or as they enter it for prayer and worship far above the turmoil of the city streets into the peace of God. And yet again its spaciousness will serve not only for the great gatherings which are already held here but will be symbol of the spaciousness of Christ, the breadth, the all-embracing love of the Master, the catholic comprehensiveness of His Church. Here is no sectarian meeting house built to enshrine one narrow way of approach to God. Here is a vast Catholic Church built upon the foundation of Christ alone and dedicated to the full range of Christian truth.

"Let us build a church so great" said the Dean and Chapter of Seville Cathedral five hundred years ago, "let us build a church so great that those who come after us may think us mad to have attempted it."

Many people thought us mad to have attempted this great building. Some of our own people questioned its wisdom for they questioned the need. Voices cried to us "Build up strong lives instead of concrete walls." "Let the light of heaven shine through the windows of the soul in-

stead of through painted glass." So they said when the woman broke her box of ointment over Jesus' feet. It is far better to build lives than to build walls. That is absolutely true. It is far better to illumine the eyes of the soul than those of the body. But lives cannot be built save by inspiration, nor the windows of the soul opened. Man shall not live by bread alone. Life is poor and utterly incomplete without God, without the ideal, without the symbols and signs of eternal truth and beauty and goodness. Here in this Cathedral (as in some fashion in every building consecrated to the worship of God) is raised among the buildings devoted to business and to pleasure and to housing, the ensign of God, the sign and symbol of faith, the constant witness of the eternal truths.

Yes, my dear people, the Cathedral is after all needed for a very practical reason. It is our business to seek to bring our influence as Christian men and women to lead men to find and realize God's purpose. It is the Church's business in all this chaos to speak with the authority of God concerning the foundations of life. Men have decried the Church's speaking in such matters. They have always condemned the prophets although afterward they built their tombs. But one need not argue the point. The Church must speak. Christ shows us the way out. Christ reveals to us God's purpose. It is in Him and the power that comes to those who follow Him that the world shall find salvation.

But where if the world needs Christ shall it find Him but in and through the Church? God calls us then at this critical time to a more thorough study of His purpose for the world, to a more complete surrender of ourselves and to a determination that His Church through prayer and service may bring the redemption of Christ to the troubled children of men.

Liverpool Committee Honors Chairman*

Cathedral Library Will Bear Name of Sir Frederick Radcliffe

AT the meeting of the Executive Committee of the Liverpool Cathedral Committee held on June 11, a letter was read from Sir Frederick Radcliffe resigning, under medical advice, the chairmanship which he has held for the past twenty-one years. Sir Frederick is an original member of the committee, having been appointed in 1901, and for the first twelve years of his membership he held jointly with Sir Arthur Stanley the position of honorary treasurer. In 1913 he was chosen to succeed the late Sir William Forwood as chairman.

It is impossible in a short note to bear adequate testimony to the service he has rendered to the Cathedral during his thirty-three years in office and particularly during his tenure of the chairmanship. He brought to his task outstanding ability, a finely balanced mind, a power to enthuse others with his own enthusiasm, a wonderful memory and a deep devotion to Liverpool, the Cathedral and the Church of England.

If any of his colleagues during the past twenty years were asked to describe the ideal leader for a similar enterprise of this magnitude and char-

acter, they would inevitably have found themselves describing their own chairman.

Though he has had for reasons of health in recent years to live in the South of England, he has always kept in the closest touch with everything that concerned the building and now that he has been relieved of the responsibilities of office he will, it is hoped, continue to place his unrivalled knowledge and experience at the disposal of the committee, particularly in all matters concerning the stained glass and statuary which has been his especial interest.

At the committee meeting held in June, the following resolution moved by the Bishop of Liverpool, seconded by Sir Charles Morton and supported by Sir Giles Scott, was passed unanimously:

The Executive Committee having heard with deep regret that under medical advice Sir Frederick Radcliffe finds it necessary to resign the chairmanship of the committee, wish to place on record their grateful appreciation of his services during the thirty-three years of his membership, for twelve of which he was an honorary treasurer and for no less than twenty-one, the chairman. It is very



SIR FREDERICK RADCLIFFE

Whose devotion to Liverpool Cathedral will be recognized in naming the Library.

*Extracts from June, 1934, issue of the Quarterly Bulletin of the Liverpool Cathedral Committee — Editor's Note.

largely owing to his energy, foresight and judgment that the task of building the Cathedral has reached its present satisfactory position and that the prospects of continuing construction are so bright.

In accepting his resignation the committee ask that they may be allowed to nominate him for the position of vice-president of the Cathedral Committee at its next meeting, and hope that he will shortly be completely restored to health and once again be able to take part in their deliberations.

Subsequently, on the motion of the Bishop, seconded by Sir Charles Morton, Colonel A. C. Tod, O.B.E., T.D., was elected chairman.

Colonel Tod, who is a great nephew of the late Arthur Earle, an original member and honorary secretary of the committee, first joined the executive on his return from the War in 1919 and was appointed joint honorary treasurer in 1932. Though, since the new section was begun he has been particularly concerned with the financial and constructional side of the undertaking, he has been in close touch with the innumerable other problems which arise from time to time. His colleagues unanimously felt that there was none of their number on whom the mantle

of his predecessor could so fittingly fall. * * *

An essential feature of a Cathedral, at present lacking at Liverpool, is a library, though for some time its provision has been under consideration. At the recent meeting of the Executive Committee the architect's plans for a library were considered, and he was authorized to include it in the section now under construction. The position chosen is on the west side of the southern arm of the new Transept, corresponding in position to the annex behind the Derby Memorial in the Eastern Transept. The new Annex will have two stories—the lower forming a vestry and the upper, reached by a staircase, the library.

For the furnishing and equipment of the library, Sir Frederick Radcliffe's colleagues on the Executive Committee have handed to the treasurers the sum of £1,000 in appreciation of the guidance and leadership they have received from their late chairman and asked that the library may be known as the Radcliffe Library. It should, perhaps, be put on record that though this gift is only announced subsequent to Sir Frederick's resignation of the chairmanship, the scheme was proposed and the money subscribed before there was any idea that he contemplated this step. * * *

"CATHEDRALS 'ON THE DOLE'"*

Seven of Great Britain's famous Cathedrals have been put "on the dole," according to the latest report of the Cathedral Commissioners for England. The Cathedrals, which are visited annually by thousands of Americans and others, were verging on bankruptcy when the Church Assembly voted to appropriate ninety thousand dollars a year for ten years to save them.

The seven Cathedrals hardest hit are Carlisle, Chichester, Lichfield, Peterborough, Ripon, Salisbury, and Wells, none of which is less than six hundred years old. Their precarious financial condition is attributed mainly to the agricultural depression. Most Cathedrals depend in the main on the lands they own for their income. The withholding of the tithes due them has also had a serious effect on their finances.

*From "The Literary Digest," September 22, 1934.

"The Cathedral Age" Is Here

With So Much Building of New Cathedrals and Enlarging of Old Ones
Says "The London Times"*

THE newly published annual report of the Society for the Protection of Ancient Buildings quotes with approval the saying of a far-seeing antiquary in the benighted eighteen-fifties: "Restoration is Destruction." His levin would fall wide of such restoration as the plan published here today (August 2, 1934) for the rebuilding of the Nave of Carlisle Cathedral. The Dean and Chapter, with Sir Charles Nicholson for their architect, have no intention of putting up something that shall pretend to be the original five western bays of the Norman Nave, which were pulled down during the Civil War in order that the stones might be used in fortification. To the two remaining bays of that Nave they propose to add a new western portion, which shall be neither a timid imitation nor a swaggering defiance of the old work; but, by going to the same source of inspiration as the Normans drew upon, shall combine independence with agreement. Architecturally it is indeed a daring scheme; but there is no fundamental reason why it should not succeed. Restoration loses half its danger when it does not involve the destruction of anything that is in existence already. At Carlisle there is nothing in existence but a now disused graveyard. It is proposed to restore, to put back, what once was there, but has not been there for nearly 300 years—the Nave of a Cathedral church.

Financially also it is a daring scheme. Carlisle Cathedral must spend some £15,000 on merely keeping itself

standing and watertight; but there is nothing remarkable about that. Fortunate and few are the English Cathedrals that are not, or were not very lately, in some such sorry plight. But, besides the cost of those repairs, the Dean and Chapter wish to incur an expense which last April was roughly estimated at £50,000—whether with or without the desired reconstruction of the cloister was not stated. For such action there must be a strong motive; and so indeed there is. It is sheer necessity.

Carlisle Cathedral is one of the smallest in England, and it cannot hold the congregations that would attend its services. It must double its capacity. And in that also it is not alone among Cathedrals. The diocese of Portsmouth, which is busy building new parish churches, finds itself compelled to enlarge its Cathedral for the same reason as Carlisle. Blackburn is preparing to spend no less than £190,000 (according to the latest rough estimate) on enlarging its ancient church. The new diocese of Guildford, without deflecting money from the building of new parish churches, is making ready to build a splendid new Cathedral on a site that has been given for it. And to mention a new Cathedral is to think at once of Liverpool. Leaving out of count the enormous sums which this century is spending on the preservation and adornment of the Cathedrals, there is so much building of new Cathedrals and enlarging of old ones that the period might be known as the Cathedral Age.

The formation and the practical achievement of the many societies of Friends of this Cathedral and that, such schemes as the recent Cathedral Pilgrimage, and the discovery (first

*An editorial from "The London Times" of August 3, 1934 bearing as its caption the name of this magazine founded in 1925. It comes to Mount Saint Alban from a member of Washington Cathedral Council who is making his annual pilgrimage to Cathedral centers in England and on the Continent.—Editor's Note.

made at adventurous Chester) that it positively pays better to charge no fees and to rely upon the free offerings of visitors, are proof enough that the Cathedrals are filling a larger place in the public consciousness than they used to.

And not only the public consciousness seems more aware of them. Before the Church Assembly last year the Archbishop of Canterbury said that there was not a single influence more potent upon the soul of England than our Cathedrals and the services in them; and, speaking on this very matter of the proposed restoration at Carlisle, the Archbishop of York went so far as to say that the unit of Church life was not the parish but the diocese. In spite of the lamentable decay of

Cathedral music, which has recently been the subject of comment in this journal, the Cathedral and its services are evidently more than before an "inspiration for members of the diocesan family." New methods of travel, the general loosening of local ties, a more widespread enjoyment of beauty and of stately order—these and a hundred other and deeper-lying causes may contribute to the present activity and increase in Cathedral life. But to remember how, not so very long ago, many reasonable people were convinced that they would live to see the Cathedrals torn from the Church and given over to secular uses is to be compelled to welcome the new activity, even if it should diminish some older and homelier forms of spiritual practice.

Where New Cathedrals Witness to Christ

"I am told that we live in a Cathedral Age and that ten are under construction. Can you tell me where?"

Signed: A Subscriber.

* * *

Dear Subscriber: It is indeed a fact that we are living in a Cathedral Age. More than ten of these sacred enterprises are under construction, being enlarged or restored, or are in contemplation throughout the Christian world.

The following list is prepared, briefly, from information in the editorial files of THE CATHEDRAL AGE:

1. The Cathedral of St. John the Divine is nearly two-thirds completed on Cathedral Heights in New York City.

2. Grace Cathedral is partly completed in San Francisco, the Sanctuary and Choir having been dedicated last February.

3. Washington Cathedral is approximately one-third completed on Mount Saint Alban, its matchless site above the Capital of the Nation.

4. The Diocese of Maryland has revised its plans for a Cathedral Church

in Baltimore and has completed the building known as the Pro-Cathedral.

5. The Diocese of Pennsylvania has acquired a site larger than Mount Saint Alban for the Philadelphia Cathedral of the future on the outskirts of the present city and has begun construction of the Lady Chapel.

6. The Diocese of Atlanta recently sold the old building occupied by St. Philip's Cathedral since the days of the Civil War, acquired a new site in the residential section of the city, and erected a temporary Pro-Cathedral which was opened last spring.

7. The Diocese of New Jersey has completed plans for a comprehensive Cathedral development in Trenton, the Capital of the state, which is described in this issue of THE CATHEDRAL AGE.

8. The Church of England is erecting one of the largest Cathedrals in the world in the port of Liverpool from which 40,000 men made the supreme sacrifice in the World War. It stands on St. James' Mount and is about as far completed as is the Cathedral in the Capital of the United States.

9. The Roman Catholic Church re-

cently announced plans for an even larger Cathedral Church in Liverpool and has chosen Sir Edwin Lutyens, a communicant of the Church of England, as architect. Sir Giles Gilbert Scott, architect for the Anglican Cathedral in Liverpool, is a communicant of the Church of Rome.

10. Carlisle Cathedral in England is about to undertake a restoration project which calls for rebuilding the entire Nave in order to accommodate larger congregations.

11. The Diocese of Portsmouth in England is also compelled to enlarge its Cathedral in order to offer greater facilities for public worship.

12. Likewise, the Diocese of Blackburn in England is about to enlarge its ancient Cathedral Church. (£12,000 of the £109,000 required has been promised and the campaign is expected

to begin on October 26 under the chairmanship of Lord Derby.)

13. The Diocese of Guilford in England is to erect a new Cathedral, plans for which were selected through an architectural competition last year. The winning award is not yet ready for description in *THE CATHEDRAL AGE*.

14. Turning to South Africa for another example, St. George's Cathedral in Cape Town is preparing a campaign to raise funds for the continuation of its building program. Sir Herbert Baker, architect of the new Cathedral at Johannesburg, will be in charge of this work.

15. Furthermore, Christ Church Cathedral in Victoria, British Columbia, has been completed within the last two years and is now taking its place in the religious life of that city.

THE EDITOR.

“Wings of Healing”*

The helpful spirit of this little book is revealed in the words of its dedication:

“For the touch of the Healer of body and soul

To all who are strong and seek His consecration,
To all who are spent and seek His renewal,
To all who are suffering and seek His release,
To all who are disheartened and seek His cheer,
To all who are tired and seek His rest,
To all who are adrift and seek His friendship,

This little book is dedicated.”

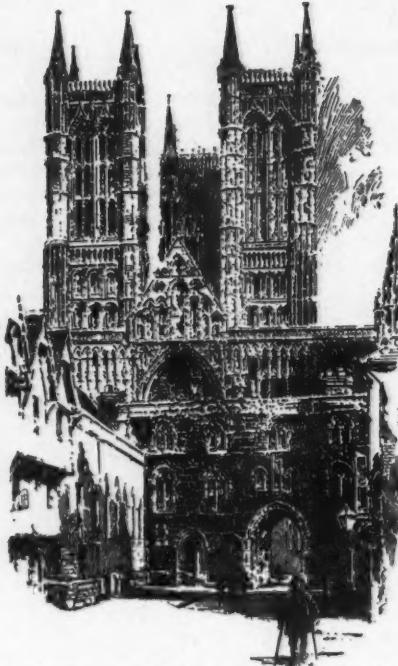
Intercessions, poems associated with scriptural texts, and prose selections are scattered through the 153 pages,

each one interpreted with loving understanding by Dean Gresham in his notes.

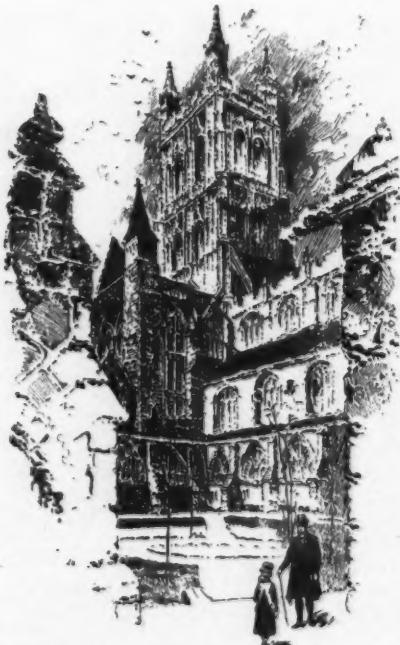
For example, take George Kingley's verse, “The Burden of the Hour”:

“God broke the years to hours and days,
That hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weights of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop. And so
God lays a little on us every day,
And never, I believe, on all the way,
Will burdens bear so deep,
Or pathways lie so steep.
But we can go, if by God's power
We only bear the burden of the hour.”

*A thought for every week from the *Healing Messenger* with a note on each thought by Dean Gresham—ninth edition published by Grace Cathedral Mission of Healing, San Francisco, California. Price 75 cents.



LINCOLN CATHEDRAL AND EXCHEQUER GATE



GLOUCESTER CATHEDRAL FROM DEAN'S GARDEN

Appealing to the Spirit

Pilgrims by Thousands Visit by
Mingling Prayer in

An American tourist opening his London newspaper in advertisement, four columns wide:

"JOIN THE
CATHEDRAL PILGRIMAGE
July 1-14"

The Deans and Provosts of Forty-Four Cathedrals give wide support for this Pilgrimage.

By encouraging the nation to visit its Cathedrals, aims at raising a fund on a national scale for Distressed and Derelict Areas.

Visit your country's beautiful Cathedrals and help your countrymen and women.

Your pilgrim's offering is the ticket you pay."

This national pilgrimage opened under auspices of the Princess Elizabeth, attended morning services in

"It may be asked, why do we go to the Cathedrals? The answer is, as the Dean of Westminster pointed out,

From one of the officers of the organizing committee has obtained the following significant information:

"The Secretary, I understand, has already informed you that the audited statement is to be issued in October. I estimate the value and result of the Cathedral pilgrimage. My opinion that the pilgrimage has raised thought on a plane.

"Unquestionably the great pilgrimage was on a scale very real influence.

"The response of the poor was remarkable. They made offerings of pennies.

"No doubt economic problems are intellectual human trouble and need. The unemployed tend to be excellent in purpose, and harmless and pleasant in their character. The Church called upon all classes to make offerings for the relief of the unemployed.

"Today many appeals, definitely unchristian in nature. Through the Cathedral pilgrimage the Church can appeal to the nation. None who saw pilgrims at Canterbury could have been unmoved by the sight. They had inspired their energy, and this energy was brought to inspire thirty-eight million people with the idea of

"The Dean of Canterbury formed a Cathedral pilgrimage. He said, 'I believe every Englishman should go to the Distressed Area through the following route: First, through the National Service League—who supply clothes, books and bedding; secondly, through the National Recreational Centers; and thirdly, through the National Employment Endeavors.'

"The pilgrimage was not sensational, nor anything like a beautiful demonstration of the Nation's sympathy and fellowship of the Church."

The four illustrations on these pages are taken from "The Book for Every Man," published by Hodder & Stoughton, Ltd., in London. The book contains the words "May God bless the multitudes of pilgrims, and comfort them." Forty-three Cathedral Churches and abbeys in England are described in the volume, called appropriately "The Book for Every Man."

Spiritual Imagination

Cathedrals in Great Britain,
and Their Offerings

newspaper in late June might have been attracted by this

"JOIN THE
CATHEDRAL PILGRIMAGE
July 13-14th"

Cathedrals have co-operated in appealing for

its Cathedrals during this fortnight, the Pilgrimage
to ease the burden of unemployment in the

helped by your prayers and contributions help

et your."

special circumstances when the King and Queen, accompanied
by the Duke and Duchess of Westminster Abbey on the first Sunday in July.

theology says a writer in the *Church of England Newspaper*.
pointed, because they stand as the historic centers for the
spiritual life of worship."

g on committee for the pilgrimage, **THE CATHEDRAL AGE**

infer you that we await the financial results until an
I am sure you will agree when I say that we shall not es-
pilgrimage merely by the sum it raised. There is a very strong
z, quick, and endeavors about unemployment to a higher

on behalf of a national event. That being so, it had a

. Those as pilgrims and when they could afford no more,

spiritual items. Meanwhile there is the duty of 'relief' to
and to lonely. Dinners and dances 'for charity,' however
in themselves, are hardly appropriate expressions of sympathy.
make a pilgrimage to a Cathedral and give a pilgrim's offer-

an interval and faith, are made to the intellectual imagina-
Church made an appeal to the spiritual imagination of the
y conclude that it was their spiritual imaginations that
was born for itself. But beforehand it was terribly difficult
the idea of pilgrimage.

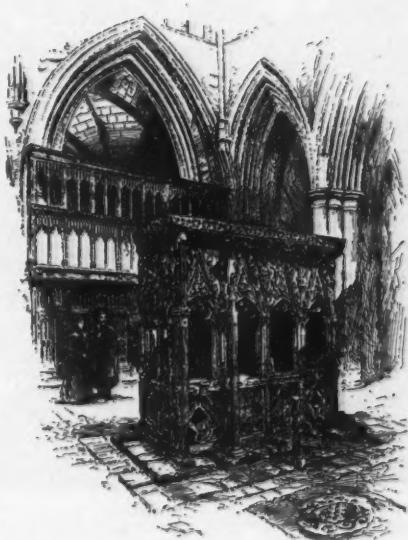
Cathedral pilgrimage committee and decided that the sum raised
followed the agencies: fifty per cent of the fund to the Personal
and blind to the unemployed after any practical investigation
National Council for Social Service for its occupational and
to be used among cooperating Cathedral authorities for local

anything a 'stunt.' Its dignity, purpose, and gentleness made
sympathy the unemployed and its abiding interest in the lead-

taken from "The Cathedral Pilgrimage" by F. Irving Taylor,
London, 1930. A foreword by the Dean of Canterbury who wrote:
"This book to enlighten and augment their company."
Engineers described briefly and in popular language in this
Every man."

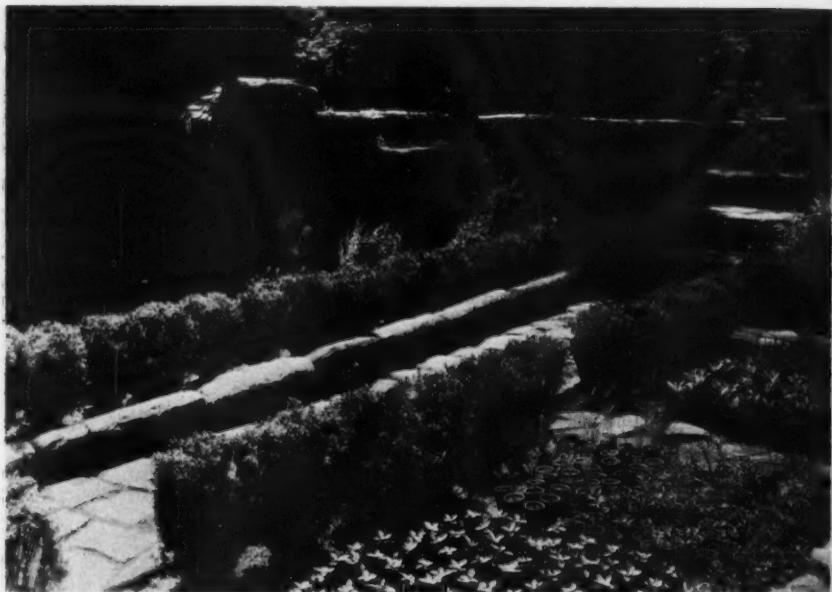


SALISBURY CATHEDRAL—CLOISTERS AND
TRANSEPT



ST. ALBAN'S SHRINE FROM WATCHERS'
GALLERY

THE COTTAGE HERB GARDEN OF ALL HALLOWS GUILD
THE GARDEN GUILD OF THE NATIONAL CATHEDRAL



THE ATTRACTIVE HERB GARDEN, RECENTLY DEVELOPED ON THE CATHEDRAL HILL-SIDE, WHERE POTTED PLANTS ARE BEING SOLD FOR THE BENEFIT OF THE WORK OF THE GUILD

This little stone-paved garden, adjacent to the Bishop's Garden, has many unusual features. Of especial interest are the bee-hives, the old stile, crudely cut from a block of historic stone, and a moss-covered dipping-pool.



DRIED HERBS FOR FLAVORING AND FOR FRAGRANCE: WELL-STOCKED SHELVES, ANCIENT CUPBOARDS, QUAINTE BOXES AND CONTAINERS WITH DELIGHTFUL CONTENTS

Besides a wide variety of growing offerings from the garden itself, whose successful sales have continued since early Spring and are especially active during the present Fall planting season, the Guild has gathered together everything that is attractive for wholesome and tempting seasonings according to old as well as modern recipes. There is so much history, legend and folk-lore associated with the aromatic herbs that the atmosphere of this fragrant place carries one back to other days. It also transports one, for the moment, to fairyland for in an imaginative little corner developed for children of all ages, one may have a glimpse of the fairies of garden and countryside. Books are here, garden books, cards, English flower prints, baskets and all sorts of "garden-gadgets," winter-bouquets of bayberry, bitter-sweet, honesty and teazle; winter house-plants of ivy, boxwood and sweet-scented things. And as the season nears Christmas all sorts of unusual greens including yew, rosemary, mistletoe and firethorn.

Liberty and Living *

By Carl W. Ackerman



DEAN ACKERMAN

world is like a small town. Each day important developments and challenging ideas enter our homes and our minds from countries and people scattered about the globe.

Information as it travels to us recognizes neither class groups, national boundaries, age, position nor religious affiliations. As a people we are subject to forces and events frequently beyond our power to alter or influence. Bewildered or uncertain we drift with the current of affairs largely without protest or opposition.

Only a very small percentage of our people seek to maintain their independence of thought or action. The vast majority are victims of fear and inertia or are slaves of their ignorance. Whether freedom persists or is circumscribed and suppressed is apparently of little consequence. As a people we appear to be too busy trying to live to be concerned with the principles of life.

Compare this situation with that of February, 1800, nine years after the

THESE are extraordinary days of conflict between liberty and control. Events in government and in human relations move at home and abroad with electrical rapidity. By means of the newspaper and the radio the

Bill of Rights was declared a part of the Constitution, when Fisher Ames delivered his great oration on Washington in the Old South Meeting House in Boston. In that conspicuous address Ames, who was one of the opinion-making forces of the Washington era, made repeated references to the character of our liberties and our national well-being, adding that "nations that want protection will have masters."

How timely this one hundred and thirty-four year old sentence is today. "Nations that want protection will have masters."

Is there a nation in the world today which does not want protection, protection from foreign attack, protection from foreign trade, protection from industrial or financial exploitation, or protection from ideas? By common consent the world today is largely nationalistic. Only a few countries do not have masters and none with masters are asking for protection from dictators, because in centralized control there is not only protection but action.

Is this a wholesome state of public affairs?

The specific answer is "No." People who are interested only in living and nations which are satisfied with masters will end as victims of revolutions or as combatants in war. Historically there has been no alternative and still I cannot believe that such will be the destiny of the United States because I believe we can solve the problem of relating liberty to living without sacrificing the one at the expense of the other.

Speaking on the state of the nation at the dawn of the nineteenth century, Fisher Ames declared that "our liberty depends on our education, our laws and habits . . . on the dispersion of our people on farms and on the

*Address by Dean Carl W. Ackerman of the Columbia University School of Journalism at the last annual Corporate Communion breakfast of the Brotherhood of St. Andrew of the Cathedral of St. John the Divine held in John Jay Hall, Columbia University. Dean Ackerman was one of the founders and the first editor of THE CATHEDRAL AGE. He is a member of the Council of Washington Cathedral and of the vestry of Trinity Parish in New York City.

almost equal diffusion of property. It is founded," he continued, "on morals and on religion, whose authority reigns in our hearts, and on the influence all of these produce on public opinion before that opinion governs rulers."

Therein lies the key to the problem of how to relate liberty to the daily problems of living in a highly mechanized democracy, through the influence of education, law, habits, morals and religion on public opinion, "before that opinion governs rulers."

Superficially it is probably true that there are more people in the United States today concerned about their material well-being than about the principles of liberty. Each time I go to the Middle West, or read the newspapers from other sections of the country, I am impressed by the emphasis on problems of living. The abyss between those who are worried about their daily bread and those who, having their sustenance assured, are interested in the principles of individual liberty is obvious.

The same situation prevails in New York City. There is widespread social and racial intolerance on the one hand and doubt or passionate allegiance on the other. The great majority of Americans today want protection, protection from the machine, protection from finance, business, industry and a system of living which they distrust and hate, but I do not believe as yet that they want a dictator or that they will be permanently satisfied with a master.

I am not speaking of politics or personalities, but of what Mr. Justice Cardozo defined as "the stream of tendency." The American trend is toward protection, toward centralized direction, but not as yet toward autocratic control of all individual initiative, opportunity and conduct.

In Washington's time, Ames said our liberty depended on our laws and habits, on the dispersion of our people on farms, and on the almost equal diffusion of property as well as on educa-

tion, morals and religion. That is not wholly true today.

People do not trust the freedom which they associate with property or with laws and habits. If they have any faith in liberty at all, it is in that liberty which is associated with religion and education, and therein lies the hope for the survival of liberty in the United States.

We are still living in a machine age, even though today the human being is of greater importance than the machine. We are still operating, as a nation, under a profit-economy. A considerable share of the money the government is spending is finding its way into the channels of private business. Interest payments are being met and dividends are being paid or increased. The profit motive still propels business, even though the government has increased and expanded its supervision and control.

As this continues individual action is automatically restricted and the American problem becomes one of relating liberty to living without destroying individual initiative and opportunity. Can we yield a considerable measure of our freedom in business, in finance, in national and international commerce to the government in order to protect the weak and get concerted action, and still retain our religious, educational and political freedom?

The answer is the one Ames gave of making public opinion function before the government acts.

With decisive events succeeding decisive events with great rapidity, with liberty in some places being considered as a right to get out of obligations which are embarrassing or difficult to meet, it is time for public opinion to get into action.

Where can we begin to relate liberty to living in a troubled democracy? We can and we should begin in the church and in the school where liberty has always been used in the public welfare.

Throughout periods of prosperity vast sums of money were given to build Cathedrals, universities, churches, colleges and schools, and to found and endow large philanthropic foundations. In these institutions the people still have faith and to them they look for leadership and knowledge, for spiritual leadership and practical guidance in the problem of relating liberty to life.

Throughout the depression and recovery literally millions of people have depended upon the church for hope and faith. Until the record of this era is appraised by historians, we cannot know how great was the service of the church in saving the life of our democracy.

In a lesser degree, but with equal anxiety, people have turned to education for information and guidance, particularly youth. The young people of today inherit not only our system of government, our traditions and our institutions, but they inherit as well their defects, defects which are magnified by colossal failures.

Youth knows that opportunity no longer knocks at their door, but that they must batter down doors of prejudice, inefficiency, duplication and bad management before they can make any headway with their own lives. And if they regard liberty with some skepticism it is because liberty has been associated with these qualities in government and in business.

The youth of America is not ready or willing to scrap liberty, but they are looking upon it with inquiring minds.***

Education today shares with the church the necessity of relating liberty to living whether that is education in the classroom or the education of the masses by means of the newspaper and radio.

This places a heavy responsibility upon churchmen, teachers and editors. It makes the problem of liberty and living their problem. It is one national problem which the government

cannot and will not solve. We cannot delegate the protection of liberty to government. The people must relate it to their daily living, or the swift course of events will sweep it aside with reckless disregard of the consequences.

Recently one of the students in the School of Journalism wrote that there is a direct relationship between what goes into the mouth in the form of food and what comes out in the form of words. It is a striking way of stating the problem of liberty and living. If we are so fortunate as a nation that we can solve that problem it will not be necessary, as President Butler has said, for the United States to import any foreign system of government.

With the daily newspaper and the radio the whole world today is watching the United States, and if we can solve this problem American democracy will not only check but it will supersede communism and fascism as world forces.

The problem of liberty and living can be solved by religion and education based upon the Ames formula: law, education, religion and public opinion. But public opinion must be public opinion publicly expressed, not private opinions privately expressed because of fear of public consequences. It must be anchored to and infused by religion, by faith in the divine character of individual life.

In an editorial on "The God in the Machine," The (London) *Times* declared that "the man who gives time and thought to keeping 'fit' must beware of thinking that even that is a satisfying end in itself." "He should not cease to put to himself the question, 'Fit for what?' The right answer must not be unworthy of that which is, within the limitation of time and space, the vehicle and instrument of an immortal soul."

We must keep "fit" not by bread alone but by our liberties. To do so we must recognize that eternal vigilance is not only the price of our liberty, but the price of our daily bread.

The Next Step

A Brief Message to Friends of Washington Cathedral Attending
the General Convention

By the Editor

THE general building program for Washington Cathedral was suspended, temporarily, a year ago last summer in order that supreme effort might be concentrated on maintaining the Cathedral's worship and work. This step was taken after the structural completion of the North Transept and just when the first columns for the South Transept were beginning to rise above the Pilgrim Steps. It will be remembered that a generous gift in behalf of the Cathedral's unemployment fund had made possible the building of the foundations and the laying of the first courses of stone for the South Transept. Construction work could have been continued for some time had not payments on several generous pledges been postponed and income from certain legacies been either deferred or greatly reduced.

The Cathedral stands today approximately one-third completed with the Great Choir and the east aisle of the North Transept affording public worship for congregations up to 1,500.

The next logical step in the building program, according to studies made by the Cathedral Chapter and the architects, will be to complete the Crossing at an estimated cost of \$85,000. The two eastern piers were erected as part of the Great Choir and the two western piers, up to the beginning of the vaulting, were also completed some time ago. Each of these great piers is a memorial gift.

If additional offerings could be made for enclosing temporarily the Crossing and North Transept, it would be possible to associate this unit of the fabric with the Great Choir, thus making available a much larger place for worship. Of course, additional funds would also be needed for heating, lighting and other necessary maintenance expenses on an annual basis.

As soon as the Crossing is finished,

the next large unit in the building program is the South Transept estimated to cost \$1,250,000. From considerations of economy as well as improved quality of the work, it would be highly desirable to complete the Crossing and build the Transept in one contract at a total cost of \$1,335,000.

This is a large figure, which calls for large vision.

Meanwhile, work within the Cathedral is going forward to make it as beautiful an offering of worship to the glory of God as human hands can erect in this day and generation. Three of the Clerestory windows, which depict angel subjects, have been installed in the north wall of the Great Choir. The pavement has been laid and the carving of the bosses completed in the Children's Chapel, which is expected to be ready for service by the end of this year. As soon as the bosses are carved in the Chapel of the Holy Spirit, the altar with its triptych and the stained glass window will be installed, thus creating a new center for private devotion. The contract for carving the ninety-two sculptured figures for the reredos in the Great Sanctuary was awarded several months ago. This culminating feature of the interior of the Apse is expected to be completed during 1935.

What is the next step in the Cathedral enterprise as a whole? No human answer is adequate. It will be taken as and when the working out of God's purpose for Mount Saint Alban is made manifest to those who believe in the Cathedral. Meanwhile, the need of the hour is for all Cathedral-builders and Cathedral-maintainers to bring their own lives into such close relationship with God that they may be sensitive to His message when it comes; and ready to dedicate "their utmost for His highest."

On such foundations, the next step may be taken with confidence and joy.



MOUNT SAINT ALBAN WHEN THE PEACE CROSS WAS RAISED

Members of the General Convention met in Washington in 1898 to offer prayers of thanksgiving for the end of the Spanish-American War and for the hallowing of the Cathedral site above the Capital City. St. Alban's parish church is seen in the background.

Pictorial Review of Cathedral Progress Against Background of Twelve General Conventions



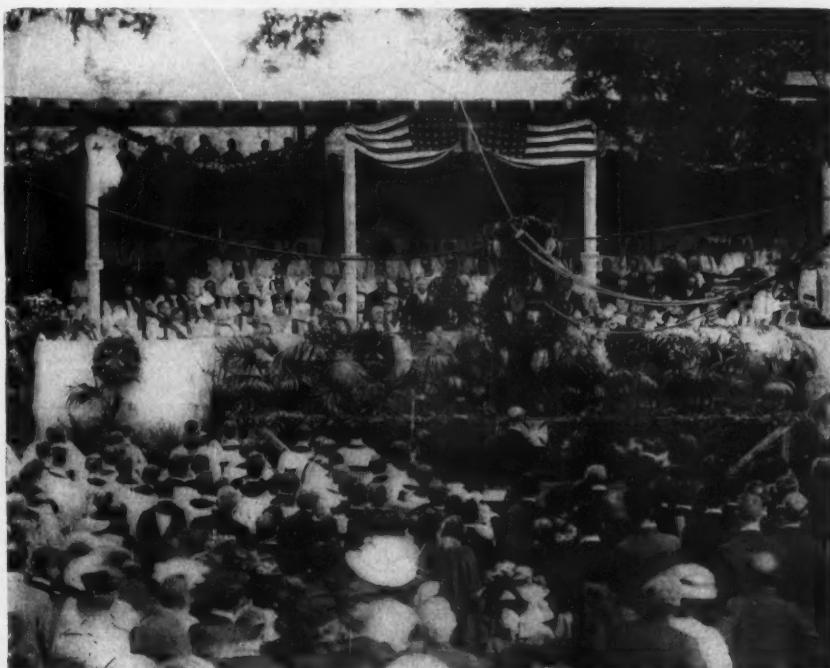
MAIN BUILDING OF THE NATIONAL CATHEDRAL SCHOOL.
Through the generous gift of Mrs. Phoebe Hearst, widow of the United States Senator from California, the first building of the Girls' School had been dedicated by the time the General Convention met in San Francisco in 1901.





LANE-JOHNSTON BUILDING HONORS THE MEMORY OF TWO SONS

One year after the General Convention met in Boston in 1904, the cornerstone was laid for St. Albans, the National Cathedral School for Boys, founded through the memorial bequest of Mrs. Harriet Lane-Johnston, who also provided scholarships for Cathedral choristers.

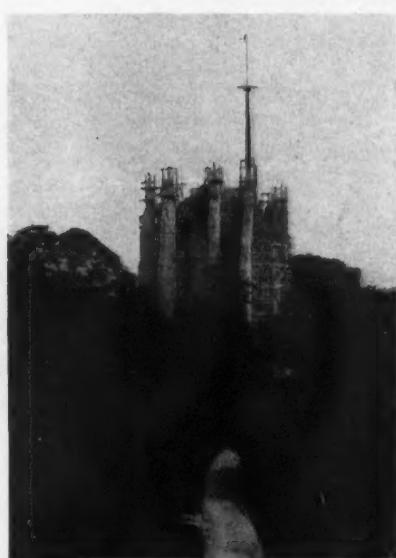


PRESIDENT THEODORE ROOSEVELT SPOKE AT LAYING OF FOUNDATION STONE

On the Feast of St. Michael and All Angels in 1907, a few weeks before the General Convention convened in Richmond, The stone was brought from the fields of Bethlehem and bears the inscription, "The Word Was Made Flesh And Dwelt Among Us." The late Right Reverend Henry Yates Satterlee, D.D., LL.D., First Bishop of Washington, and the present Bishop of London also delivered addresses before an open air congregation of nearly 20,000 people.



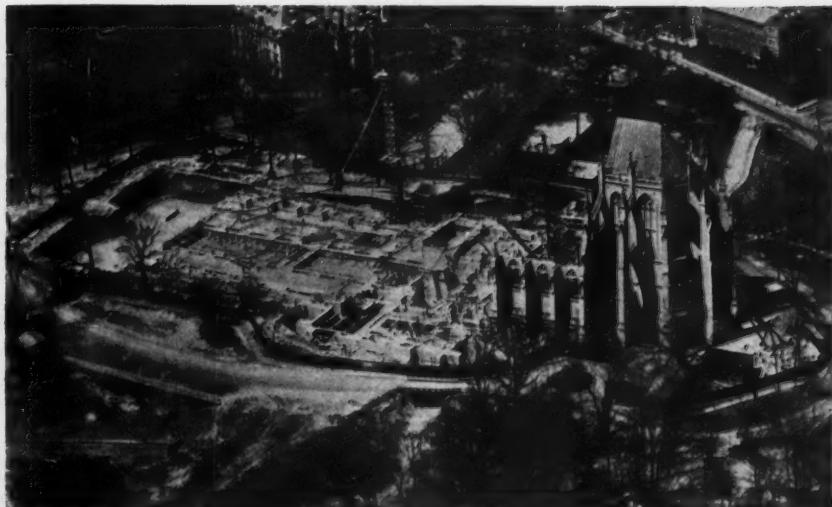
SHORTLY AFTER THE
GRACEFUL COLUMNS
OF BETHLEHEM
CHAPEL WERE
ERECTED



**FLYING BUTTRESSES
BEGAN TO RISE**

Surrounding the Apse or
Sanctuary by 1916, when
the General Convention
held its sessions in St.
Louis.

Members of the General Convention met in New York in 1913. Meanwhile, Bishop Satterlee had entered Life Eternal, and his colleagues and friends decided to make this Chapel of the Holy Nativity a memorial to him. They little dreamed then that this portion of the Crypt was to become noted throughout the world as a place of sepulture for distinguished servants of the Church and the Nation.



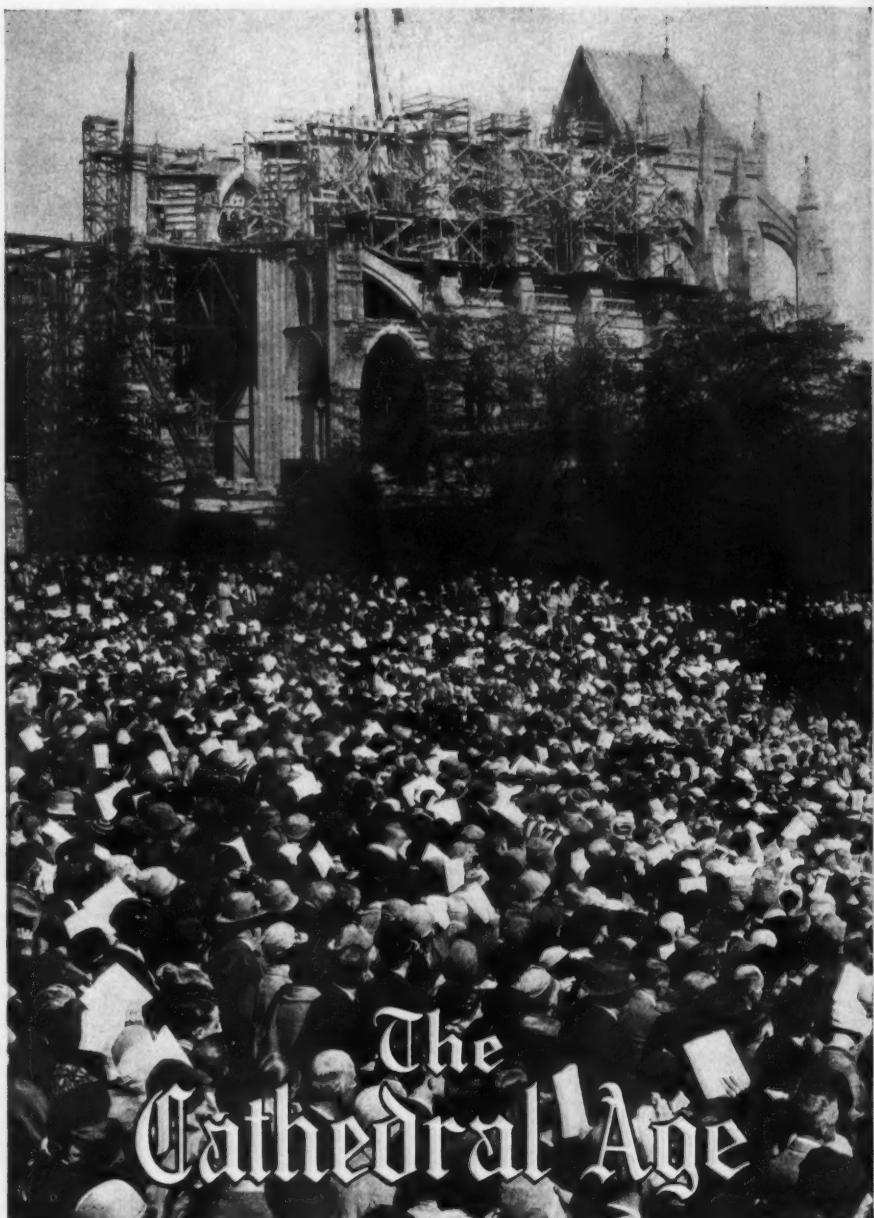
EARLY AIRPLANE VIEW SHOWING THE CATHEDRAL IN 1922

Delegates to the General Convention travelled to Portland, Oregon, that year where they learned, through an exhibit of pictures, that steady progress had been made in completing the Apse, beginning construction of the Choir walls and laying the foundations for the majestic Gothic church which would some day rise high above the ancient oaks on Mount Saint Alban. The main building of the National Cathedral School and Whitby Hall, an additional dormitory begun in 1917, may be seen in the background. The Bishop's Garden and the Pilgrim Steps were yet to be created.



RISING WALLS OF GREAT CHOIR JOINED WITH THE APSE

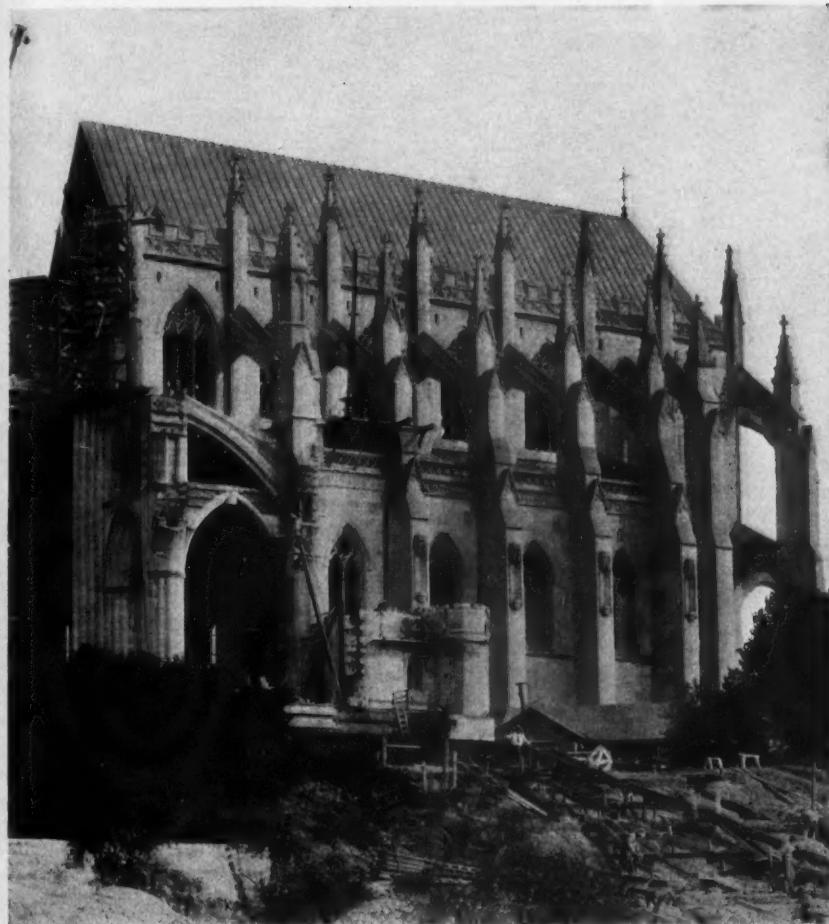
As the General Convention assembled in New Orleans in 1925, This photograph shows the American flag, presented by the workmen, flying from the ridge line of the roof, while one of the builders pushes his wheelbarrow along the runway above the level of the Triforium Gallery. The tall derricks were used in hoisting the blocks of Indiana limestone to their appointed places in the fabric.



THE GENERAL CONVENTION MEETS IN WASHINGTON AGAIN AFTER THIRTY YEARS

More than 17,000 people assembled in the open air amphitheatre on October 10, 1928, to hear the late President Calvin Coolidge extend brief greetings and to listen to an eloquent convention sermon by the late Bishop of Chicago. The United Thank Offering service for the Woman's Auxiliary was held on the following day in the Great Choir, where doves were flying in and out under the then unfinished Gothic arches.

For those who attended that service of the Holy Communion, it was an unforgettable hour.



THE GREAT CHOIR WAS COMPLETED STRUCTURALLY BY 1931

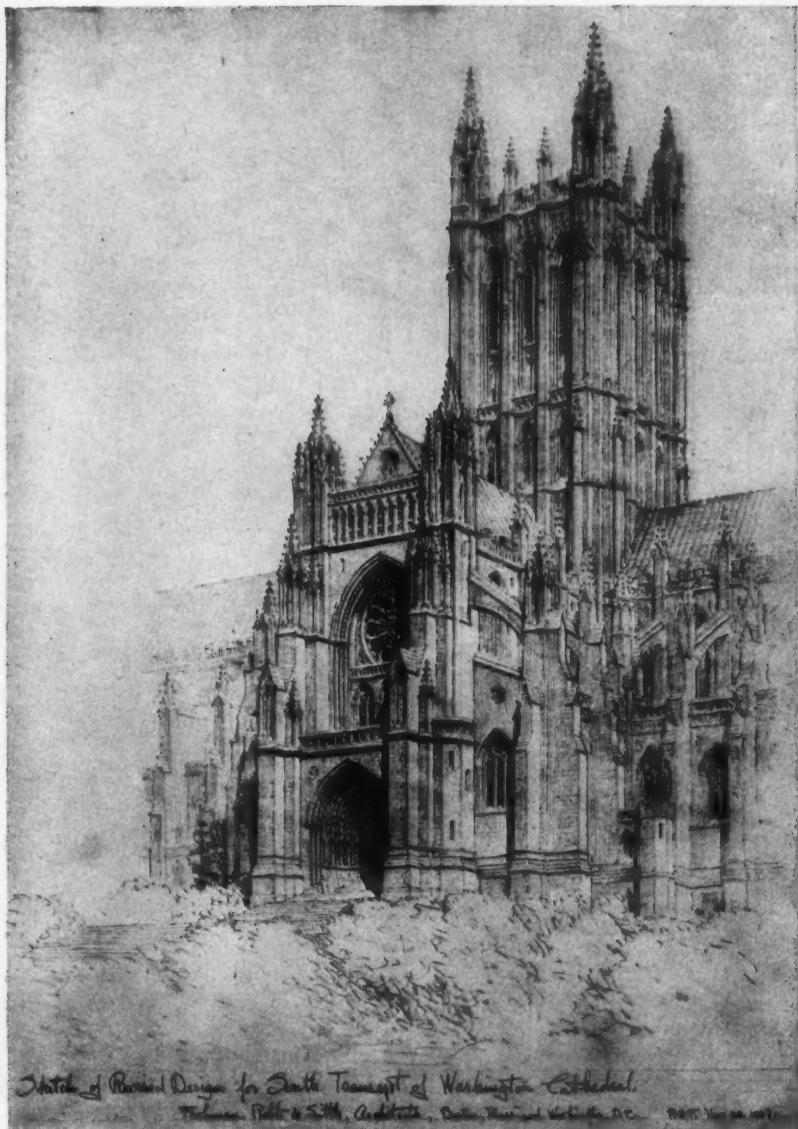
Travelling to the foot of the Rocky Mountains, the bishops and deputies met that year in Denver. This stately unit was enclosed temporarily for public worship by Ascension Day in 1932 and has been used regularly since then for worship on the Lord's Day and for many services—the most recent having been a service for the International Association of Chiefs of Police and a special service of supplication for the peace of the world.

A TREASURE HOUSE OF CATHEDRAL PICTURES

If the photographs in this pictorial review of the Cathedral enterprise over the last thirty-six years have intrigued your interest, why not purchase a copy of the "Washington Cathedral Guide Book," Sixth Edition, 1934, which is on sale at the Curator's Office, Mount Saint Alban, D. C., or during the General Convention at Exhibit Booth No. 46 in the Atlantic City Convention Hall?

Enlarged to 140 pages in order to include new material about the Great Choir and the North Transept, this standard volume is now more complete and inspiring than ever before. It presents a brief history of the Cathedral Foundation in the Nation's Capital, descriptions of the Cathedral fabric and the Crypts, architects' drawings of those portions of the Cathedral still to be completed, special sections dealing with the College of Preachers, All Hallows Guild and the landscape program, the National Cathedral School for Girls and St. Albans, the National Cathedral School for Boys—information made realistic by publishing nearly 100 pictures and drawings.

In this new and enlarged edition, the Guide Book still sells at 50c plus postage. It is an appropriate Christmas gift or Cathedral remembrance for the members of one's family.



Sketch of Proposed Design for South Transept of Washington Cathedral.

Frohman, Robb & Little, Architects, Boston, Mass., and Washington, D.C.

THE NEXT BUILDING OBJECTIVE IN CONSTRUCTION PROGRAM

Of the South Transept, Mr. Frohman, of Frohman, Robb & Little, the Cathedral architects, has written: "The South entrance has been increased in size, including a deeply recessed portal. The strength and massiveness of the facade has been increased by boldly projecting buttresses and by the addition of flanking turrets containing the stairs to the gallery. The portal will be flanked by figures sculptured in niches and its arches richly carved. Its cavernous depths will give a deep shadow which will form a striking contrast with the steps and surrounding masonry. They will afford a grateful relief to the eye and extend an invitation to enter, rest, and pray on a hot and sunny day."

COLLEGE OF PREACHERS



FROM THE WARDEN'S STUDY

Wise men have often told us that the Spirit of the ages is a better guide to truth than the spirit of the age.

The spirit of the age is likely to take us into back-waters or eddies, which go round and round, sometimes with foam and splash, with much movement but with no progress. The Spirit of the ages keeps us in the main stream of human life and history so that, amid all changes and chances, we can follow its main drift and learn its trend and true significance. To put the same idea in different form, and in one which is closer to our chief concern as preachers, timeless topics are the really timely topics. Only so far as the topics of our sermons have vital contact with eternal verities; only so far as they touch, interest, stir, what is common to, and present in, all men and women everywhere, will they permanently and profitably affect the particular section of humanity which looks up at us out of the pews. "From the universal to the particular" is the only sure rule of timely preaching.

* * * * *

The best proof is in the preaching of our Lord Himself. Very blindly we preachers make little use of His

**Our Lord
As
Preacher** example. Yet the study of His method, of the topics which He chose, and of the way in which He treated them, is the best of homiletic exercises. And the hall-mark of our Lord's preaching is its timelessness. It is that which gives it its unparalleled appeal. "The common people heard Him gladly": so we read.

"Never man spake like this Man": so His suspicious and baffled enemies agreed. "Thou hast the words of eternal life": so His disciples testified. Thus it has been through all the centuries. In every race and place; in all times and crises of our history; among all classes and all cultures; our Lord as Preacher has held a pre-eminence entirely unique. What were His topics? Take a partial list: the value of each human soul in the light of its high destiny; the reality of human freedom and its awful consequence in judgment; the meaning and requirements of the higher righteousness; man's life on earth "a chance of learning love" from the great Lover; each of these set, with dramatic pictures, against the background of His Father's love and of His own redemptive mission. Every topic is obviously timeless and yet each has proved to have a timeliness which no other utterances have ever equalled.

* * * * *

Now for some suggestions to help us in this work of timeless preaching. From the Sermon on the Mount, take

**Some Helpful
Suggestions
Are Offered** the beatitudes, best treated one by one. In these we have our Lord's character sketched by His own hand. In concentrated form they give us much of what He elaborated elsewhere. They lend themselves easily to illustration. Also, from the Sermon, take the three so-called "evangelical counsels": prayer, fasting (not waiting necessarily for Lent!), almsgiving (not coupling it with an appeal for money!). Then take the two great groups of parables

in St. Matthew's Gospel: the parables of the Kingdom, in the 13th Chapter, and the parables of judgment, in the 25th. Then the similes out of the Fourth Gospel: "I am the Light"; "I am the Vine"; "I am the Good Shepherd"; "I am the Door". Passing to the Epistles: there is St. Paul's comprehensive list of the fruits of the Spirit and the four dimensions of God's love; St. James's incisive "parable of the tongue" and his equally convincing rebuke of "respect of persons." St. Peter gives us a moving list of Christian privileges and II St.

Peter (so-called), in the first chapter, traces with wonderful psychological accuracy, the stages in the growth of Christian character. Time and space fail to speak of the Epistle to the Hebrews, and of the messages to the Seven Churches in the Apocalypse. Last, but not least, of all there are the Psalms. The upshot being that if we would be really timely in our preaching we must fasten on those eternal truths which, belonging to no age, are equally at home in, and pertinent to, every age, sounding the depths of Divine love and human need.

THE USE OF BIOGRAPHY IN PREACHING

The lives of eight men and their times were presented vividly by the Right Reverend Henry Judah Mikell, Bishop of Atlanta, at the conference held at the College of Preachers from April 9th to 14th. There were twenty clergymen present from almost as many dioceses.

Bishop Mikell made the persons whom he described actually live before the members of the conference. Each lecture, though perhaps discussing a character who lived centuries after the previous one, was linked to the last by a short description of the intervening period of history.

The "great fourth century" was represented by Athanasius whose triumph came after his death. The second Nicene Council affirmed his definition—"all of God and all of man reconciled in the person, work, and exaltation of Christ."

The life of Saint Bernard of Clairvaux gave an understanding of the later Middle Ages, for Bernard is described aptly as mediaeval monasticism at its highest.

The man who took the Sermon on the Mount seriously, Saint Francis, was the next subject. It was amazing to realize how this simple saint had made one of the sincerest endeavors the world has ever known to found

the Kingdom of God on earth as an actuality.

Leo X (Giovanni de Medici) was the figure about whom the study of the Renaissance centered. His life may be summed up thus: he was not cruel, he was not bad; he loved the Church, but he loved the Medici better.

Some of the foregoing figures were more or less familiar; but the stirring story of the conversion of Russia, and the sketch of the life and reforms of the Patriarch Nikon, opened an entirely new field in biography.

With a study of William Laud we returned to the Church of England, as it existed in the times of the Stuarts and during the Commonwealth. Archbishop Laud was a catholic churchman in a puritan country, and he lost his head for his churchmanship.

In the last two men presented we saw an adequate picture of two churches in the nineteenth century. As the temporal power of the papacy began to wane, its spiritual claims were enlarged. The man who was most responsible for these claims was Pius IX who played an important part in European affairs during his long pontificate of more than twenty-

five years. Randall Thomas Davidson, Archbishop of Canterbury, can be best analysed as the man who had a vision of the Anglican communion as being more than the island Church of England, and who did much to make the Lambeth Conference an expression of the mind of the Anglican Church.

The lectures were filled with sermon suggestions showing how biography could be used as an aid to preaching. Bishop Mikell was assured many times that his course was providing new ideas.

When we arrived, Bishop Rhinelander told us that the chapel would be the center of life, and so it was. Every man had an opportunity to take part in some service: Matins, Holy Communion, Intercessions, Evensong, or Compline. The Reverend Malcolm Taylor led the period of Meditation.

Each evening there was a man assigned to preach, and immediately afterwards the

conference spent half an hour criticising—with good humored frankness—the preacher and his sermon. Every man had sent two sermons to the College for criticism, and sometime during the stay had an appointment with Bishop Mikell, and with the Reverend Mr. Taylor, both of whom gave able and helpful suggestions on sermon content.

For those who wished there was opportunity given by Mrs. Arthur B. Rudd to receive individual instruction on the use of the voice. That this course was popular was proved by the fact that the schedule of available hours was soon filled.

Bishop Mikell and the librarian, the Reverend Dr. Edwin B. Niver, prepared a bibliography on the course of lectures. Since then the library has been doing its share toward continuing the conference by sending recommended books to the members. This feature of a circulating library makes the conference of permanent and continued value—not just an incident in one of fifty-two weeks in the clergyman's year.

J. D. Z.

AT THE CONFERENCES FOR LAYMEN

"Yes, sah, yo' room is No. 404."

"My room—why, this is independent and comfortable," I thought. And when I was ushered into the room I was still more pleased. It had leaded casement-windows, a wide bed, a large leather arm-chair, another chair, an attractive oak bureau, a large closet with a clothes-pole, a rug, and a standing lamp. Shower baths were a few doors down the corridor, off which opened similar rooms. Opening the window, I looked out and saw other wings of the building radiating from somewhere, and the Cathedral.

"I certainly hope they allow us time to see the Cathedral," I said to myself.

"Supper is served at half-past six," said my cheerful aide, as he went out.

I unpacked, and after noting the number of my room, walked along my corridor to a stone staircase and thence down to a landing just above the ground floor. As I crossed the landing I saw an attractive library in which other arrivals were congregating. The host, who introduced himself as Mr. Whitney, presented me to the dozen or so others present. From

their voices and inflections I could tell that they were from different localities.

Later, when I saw a list of the invitees, I found that four were from North Carolina, three from Richmond, one from Washington, two from Baltimore, four from New Jersey, three from Cleveland, two from Pittsburgh, two from West Virginia, and one each from Philadelphia, New York, Buffalo, and Erie. There was no regular plan, I was told, except that usually an effort was made to get at least two and not more than four or five from a locality. As to ages, they ran from about twenty-three to fifty, with the majority below thirty-five. But this also was accidental, interest and not age being the determining factor.

We had a good light supper on deal tables in the noble refectory, following which we strayed about for a few moments to examine the building. A tablet in the large entrance-hall adjoining the refectory showed that the College of Preachers (such being its appropriate title, for the laity have their opportunity only in Advent and Lent when the clergy are too busy to come) was erected by a single gen-

erous donor: the late Alexander Smith Cochran of Yonkers, N. Y., in memory of his mother. It is all of stone, in Collegiate Gothic design.

At one end is the refectory; then, down three steps, the entrance hall. From the other end a corridor leads to the chapel on a slightly higher level at the western end of the building: the ground is irregular, for it forms the northern slope of Mount Saint Alban on which the Cathedral stands. The length of the ground floor, from refectory to chapel, is not in a straight line, but forms a blunted angle with the blunted apex at the entrance hall. Outside the front entrance is Woodley Road. On the opposite side of the building eis run off toward the Cathedral. I later found that at the end of my corridor, which was one of these eis, a staircase led down to a small lawn, separated only by a broad driveway from the Apse and the North Transept of the Cathedral.

We now gathered in the library or common room for the first meeting of the conference. Here we found our cordial host, Mr. Whitney, who introduced the Warden of the College of Preachers, Bishop Rhinelander, and the leader of the conference. Who was he? Well, he might have been any one of four different men, for I have been privileged to attend four conferences. However, it happens that the first I attended was in charge of Dr. William C. Sturgis of Boston. He announced that this was a conference and not a lecture: he expected the proceedings to be a joint matter and not a solo. Then he began asking questions, and we began attempting to answer them and to ask others. This went on until 9.30, that is, for two hours from the time we began. Then we sat about, or stood about, and talked until 9.45, when a bell announced Compline. This was held, of course, in the chapel. We read the service, but I understand that on other occasions it has been sung, when an organist has been available.

So the conference was launched, on

a Friday evening; and continued until Sunday after luncheon. Holy Communion was celebrated in the chapel Saturday morning before breakfast. After breakfast there was a two-hour session; another after lunch, and another in the evening, followed again by Compline. Sunday there was Holy Communion, breakfast, a short session, and then service in the Cathedral. Between the session and the service we all explored the Cathedral, led by a competent guide. As we left for our several trains about four o'clock Sunday afternoon, following the concluding meeting, we all hoped that we might be invited again, and we all were.

The subjects of these conferences are various: the individual and the Church, the Book of Common Prayer, the life of prayer, the sacraments, topics in Church history, and so on. The leaders also are various, including laymen and clergymen, and among the latter, curates, parish priests, professors in seminaries, men from the National Council, and visitors from abroad. They are carefully chosen, both for personality and subject. Their methods naturally vary. Some lecture, and give opportunity for questions at convenient points; others proceed throughout by question and answer; but you may rest assured that you are listening to competent men. Their object is to make curiosity grow by what it feeds upon. If you are at all curious, you can satisfy your incipient curiosity and enlarge it. If you are not curious, but think that perhaps you ought to be, you can become so.

A little yeast in the dough of our static minds can work wonders. What it is all about; how it came to be; what it means; what we should do, is described or suggested; books for further enlargement are listed. It is all personal in its application and impersonal in its method. The most timid need have no fear: no one is asked to speak; all inquiries and answers are voluntary. There is opportunity to ask about anything which puzzles

you, or to be silent and hope that someone else will ask about it.

And now, shall we ask, what may be the result some years hence if these conferences continue to be well-attended? May it not be a real renaissance of interest in the Church and its work, such as will enable it to move forward and fulfill its opportunity? If knowledge is power, here is the knowledge. If seed time brings harvest, here is the seed time.

So, laymen, if you think that a weekend of this kind cannot hurt you, and may prove interesting, send in your names to the Warden of the College of Preachers, Washington, D. C. After all, you ought to see the Cathedral. Why not take a chance on the rest of it? And by the way, if you can't quite stand the expense of the journey, say so and see what happens. There is no expense while you are there.

SPENCER ERVIN.

Book Review

"CHRISTIANITY AND THE MODERN CHAOS"

In issuing the fourth volume of the Washington Cathedral Series, a notable addition has been made to the numbers already published for the College of Preachers. The lectures on *Christianity and the Modern Chaos* by William George Peck, Rector of the Church of St. John Baptist, Manchester, England, delivered in the College, last October, made so deep an impression that there was almost an immediate demand for their publication.

Perhaps never before were men so eager to analyze the causes of social ills as at present. There is a world-wide conviction that diagnosis must come before prescription or treatment. The significance of Father Peck's lectures lies in his probing beneath all surface symptoms to a false philosophy of life. "The Flight from Dogma" (title of the first lecture) has not only cut away sanctions for conduct, and all judgments of value but leaves no room for a rational or

intelligible system of thought. In dethroning God, man has dethroned himself. Nothing but a recovery of the true end or purpose of human life can give an adequate goal or perspective to either individual or collective endeavor.

The remedy is only found in a rigorous and painstaking analysis of the intellectual and social movements which have been accelerating in the last few decades and have now reached a crisis. These lectures comprised in one small volume reveal a wide acquaintance with the trends of modern history and a profound vision of the purpose of God in the world. The conclusions reached are definite and concrete, and are driven home with logical force and moral earnestness.

Father Peck's style is vigorous and clear, popular in the best sense, and replete with sayings of wit and wisdom. One simply cannot get away from his central thought that the ultimate realization or preservation of human values can only be found in the fellowship of the Kingdom of God.

E. B. N.

Notes and Comment

The state flag of New Hampshire will be presented to Washington Cathedral on Sunday afternoon, October 28th, by the New Hampshire Society of the Colonial Dames and not through an individual donor, as announced erroneously in the last issue of THE CATHEDRAL AGE. The Editor regrets the error.

The flags of Utah, Nebraska, Alabama, Kentucky, Louisiana, New Mexico and Oklahoma will be in the special color procession on October 28th.

"The Cathedral of All Saints has the distinction of being the pioneer American Cathedral," it was stated in an article published in the last issue of THE CATHEDRAL AGE on the fiftieth anniversary of the laying of the cornerstone of Albany Cathedral. Perry M. Gilfillan, of Minneapolis, writes to inquire whether this is accurate.

"If I am not mistaken," he says, "Bishop Whipple laid the cornerstone of the Cathedral of our Merciful Saviour in Faribault, Minnesota, in 1861 or 1864."

The Editor is grateful to Mr. Gilfillan for his letter. It has been forwarded to the Bishop of Albany and the Bishop of Minnesota for their comments, which will be presented in a future issue of this magazine.

Are there other readers who have authentic information in answer to the question, "Which is the pioneer American Cathedral?"

The Future of the Cathedral Library

By Lieutenant Colonel Thomas M. Spaulding, U.S.A.*

TO THE east of Washington Cathedral the pilgrim sees a beautiful little Tudor building which, he is informed, is one wing of a library structure that will some day nearly fill the open space to the north and connect by a cloister with the College of Preachers. The building, both inside and out, is pleasing to the eye; it contains a quantity of books suitable for the perusal of intelligent clergymen and their families; and the idea that the Cathedral should try to provide the reading matter required for its own community seems reasonable enough. Beyond this the casual visitor's curiosity will hardly go, for plans for the development of the Cathedral Library are barely beginning to be translated into action. The Library is still in the condition that the Cathedral itself was a few years ago, when there was not much that was visible, and a strong effort of the imagination was needed to realize its future greatness.

To some small extent the Library can already supply the wants of those who live in or near the Cathedral Close, for reference, for study and for general reading. This is a useful work, which it will no doubt continue to perform more and more efficiently as time goes on. But this is not the reason for the creation of the Library, and in time it will be only a by-product of its operation. It is not a modest general library that is planned on Mount Saint Alban, but a great research library of a highly specialized kind. And by "great" is meant everything that the word can imply; size

is not the only consideration. To give all the service that is desired of it, it must eventually have a large number of volumes, but it need not approach the size of the good university libraries. It is in the thoroughness with which it will cover its own particular field, the completeness of its collections in certain special subjects, that its real greatness will consist.

The Cathedral in Washington is often popularly called the National Cathedral. There is nothing in the law of either state or church to confirm this title. Its propriety must be found, if at all, in service rendered to the nation as a whole, beyond that which a Cathedral owes to its own diocese. In this sense the Washington Cathedral Foundation was national in intention from the beginning, and in substantial fact it grows more national continually. The College of Preachers is perhaps the most conspicuous example, its direct influence already reaching into every diocese. Some day the influence of the Cathedral Library should be equally wide.

The American church has always had an educated clergy, but it can hardly be called a learned one if judged by the standard of the Church of England. Aside from certain questions of cultural tradition, which cannot be discussed here, the chief reason for this is plain enough. A clergyman, as a rule, must use strict economy of both time and money. In England a short journey will carry almost anyone to some great library. In this country, though good library centers are more numerous than in England, they are also more widely spaced, and thorough research in any subject may require visits of more or less length to several cities, involving a week or two of travel in all. The handicap of great American distances cannot be

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overcome. It is possible, however, to concentrate resources so that all necessary material may be found in one place. This is what Washington Cathedral hopes to do. Within a radius of three or four miles from Mount Saint Alban material is to be provided for exhaustive research in theology, church history, ecclesiastical art and architecture, liturgies, church music,—everything, in short, related to religion and its service. The idea is to make it both unnecessary and useless to tour the country, gathering material now in one place and now in another. This is a large program, far beyond any means which the Cathedral has or may reasonably expect to have. But it is

not obliged to do the work single-handed. Washington is the greatest library center in America, and the Cathedral will work in close cooperation with the other libraries of the city, duplicating their resources only when duplication is desirable to assist investigation.

To illustrate, take the subject of liturgics. The Cathedral Library must have a good collection of the fundamental works, notwithstanding that they are already in the Library of Congress. But in buying highly specialized books it will be necessary to consider very carefully not only the holdings of the Library of Congress but also what may be found at the Catholic University of America and its af-



Photo by Paul J. Weber of Boston

THE BEGINNING OF WHAT IS PLANNED TO BE A COMPLETE THEOLOGICAL LIBRARY
Building of the first wing of the Cathedral Library was made possible through the gift of the late Mrs. Violet Blair Janin in memory of her mother, Mary Jesup Blair. The reading room is patterned after a gentleman's oak paneled library of the Tudor period.

filiated houses. Of certain classes of books these may already have all that heart could desire. Other liturgies—Anglican and Lutheran for example—may be quite imperfectly represented, and these the Cathedral should acquire. Working together with full understanding, and perhaps with definite and formal agreement, the various Washington libraries can eventually cover the field completely.

All literature relating to Cathedrals and their activities of every sort is accepted as the province of this Library. Washington Cathedral is already responsible for the preparation of an elaborate "Bibliography of Cathedrals," based on personal investigations both in this country and abroad, which, when published, will serve to assist students everywhere and also as a guide for the Library's own future purchases. Cathedral architecture must be fully treated, of course, and the history of Cathedrals. These subjects suggest themselves at once. But there are other matters to be dealt with, too, on which it is much more difficult to get adequate information. The organization of Cathedral bodies, the laws governing them now and formerly, their business administration—all these things deserve study, and provision for the study should be made.

Priorities, too, must be considered by the Cathedral Library management. It will not be possible to do at once everything that should be done. The most immediate demands must be supplied first. The really fine collection on hymnology (Stebbins deposit)* which the Library possesses, imposes on it a definite obligation to specialize further in this subject. Because of the magnificent ironwork and stained glass already installed in the Cathedral, books on these matters are of more present importance than those on some other forms of ecclesiastical art. There are some subjects, too, which have no evident connection with a religious

library and which are yet clearly necessary in this particular one. Books on gardening, for instance, are essential working tools at Washington Cathedral, although they might have no practical use in San Francisco or in Albany. So there is a multitude of problems which must be solved one by one.

At present there is no library quite like this in America. St. Deiniol's is in some respects a British counterpart.[†] But its scope is both narrower and wider than ours. Its field, as I understand it, is theology in a very broad sense, but not extended to cover all that has been outlined for our project. On the other hand, its location compels it to provide general books of reference and auxiliary reading with which the Cathedral Library need not concern itself. St. Deiniol's is at Hawarden (near Chester, but on the Welsh side of the border), and must be entirely self-contained, for no large library is near at hand. The clergyman or historian or sociologist working at Mount Saint Alban has millions of volumes within reach. In one respect, however, and that a very important one in its practical aspect, the two libraries will offer precisely the same facilities. St. Deiniol's already has a residence where visiting students can live in common and in close proximity to their workshop. Washington Cathedral also is to have its guest house. Aside from the time and the money that this will save for the individual, there are great possibilities in this bringing together of a constantly changing group of scholars, all intent upon the study of the Church and its affairs. There is one such group already, in the College of Preachers. For its immediate use the College must have books directly related to preaching, but its full service cannot be rendered without the use of the great literature which will be adjacent.

So much for hopes and aspirations;

*See THE CATHEDRAL AGE, Vol. VI, No. 2.

[†]See THE CATHEDRAL AGE, Vol. II, No. 1.

what prospect is there of turning them into realities? Not much, one would think, considering the urgent need that the Cathedral has of all its financial resources to fulfill its essential and immediate duties. But the situation is better than appears at first sight. In the first place, a good beginning has been made. The Cathedral already has some 36,000 volumes in its charge, including those in the Cathedral School libraries. Among the books in stock there is a surprising amount of thoroughly good material, and an equally surprising lack of dead wood; surprising, because nearly everything was acquired by casual gift or bequest, instead of by careful selection with the definite needs of the Library in view. This good fortune is due to the circumstance that the bulk of the collection is made up of a few private libraries—such as Bishop Satterlee's and Bishop Harding's—whose former owners needed and secured books of the exact sort that the Cathedral will require. Hence the expenditure of a quite small sum of money, when available, for necessary works of reference and in filling in conspicuous gaps, will turn a roomful of books into a good working library on a moderate scale. When this is done one may reasonably look for even more generous assistance from friends of the Cathedral than has been afforded in the past. Much has been given already, with the knowledge that it could be of only limited service at the time. If donors can feel assured, not only that all gifts, however small, will be preserved with scrupulous care, but also that they can now be put to constant and substantial use, then a continually increasing volume of gifts may follow.

A research library is more dependent upon gifts than most persons imagine. Its funds, no matter how large, are to a great extent mortgaged in advance for the purchase of essential books of reference, current periodicals and serials, and other rather

prosaic material, which it must have if the rare and valuable parts of the collection are to be put to practical use. The librarian has not much left to spend at his happy discretion in adding choice books to those special collections which make his library truly great. For these he looks hopefully to his book-collecting friends.

The collector is usually a specialist, intent on getting all that he can of some particular type or on some particular subject, and during his "painful peregrination along the pleasant pathway to perfection" he gives more concentrated study to his specialty than the general practitioner can do. When such a collection is transferred to a library it is of vastly more value than its size alone would suggest. Sometimes the transfer is postponed until the owner's death, and in that case it may never take place at all, for the collection may be broken up and scattered from the auction room to the four winds. After all, the acquisition is the great pleasure of collecting rather than the possession, so that many a collector nowadays chooses some library as a depositary from the beginning. Here his books may be nearly as accessible to himself, and much more so to others, than if they were in his own custody, aside from considerations of safety and of permanence, which are all in favor of the library.

It may seem that the Cathedral Library's interests do not coincide with those of many private collectors. Mediaeval service books, editions of the apostolic fathers, "Tracts for the Times,"—all these are definitely religious, but they are not the popular subjects for collecting. There may be a real religious connection, however, that is not so obvious. In this country the most popular field for collecting is what we rather vaguely call "Americana," and within this field one of the most popular sections is the Revolution. Among the pamphlet skirmishes

that preceded the appeal to arms, a most important one was that between the loyalist calling himself "a Westchester farmer" and the patriot Alexander Hamilton. On the face of it there is no ecclesiastical connection here, but when one learns that the Westchester farmer's name was Samuel Seabury the case is altered. The life and writings of the first Anglican bishop in America are the very definite concern of this Library. A most remarkable man he must have been, by the way. An active supporter of the royal policy before the war, chaplain of a British regiment during it, and yet selected as the first bishop in the independent United States (the 150th anniversary of his consecration is being commemorated in the Diocese of Connecticut this year).

Another pamphlet controversy that was waged continually for some twenty-five years before the Revolution concerned the proposal to consecrate bishops for the colonies. Though not a primary cause of the break with the mother country, the dispute had much to do with the increasing bitterness that made the break inevitable. This is American colonial history and it is also American church history. The leading writer in opposition to the episcopate was Jonathan Mayhew, whose name suggests another set of rare publications, for he exchanged several volleys of print with representatives of the Society for the Propagation of the Gospel in Foreign Parts. This society, founded in 1701, regularly held its annual meeting at the church of St. Mary-le-Bow, when a sermon was preached by some eminent churchman. The sermon was then published along with a report of the society's operations during the year. As its work was practically confined to the British colonies in America these annual publications are a mine of information for the student of colonial history, both civil and religious. Complete sets are very rare.

These publications are mentioned by way of illustration. They will suggest the possibility of service to the Cathedral Library that may be found in book collections of many varieties apparently unrelated to its specialties. In view of the past generosity of friends of the Cathedral it is fair to expect that some of them, in the course of time, will be glad to render this sort of service. Those who give for the Cathedral fabric do so with its final completion, in all its perfection, as the goal. Donors to the Cathedral Library are helping to build something that will never be perfect; that will never be completed. Sharing in either work brings its own peculiar satisfaction.

The department entitled "Cathedral Chronicles," which usually appears at the end of each issue of THE CATHEDRAL AGE, has been omitted for this one time in order to make room for the pictorial review of Washington Cathedral progress beginning on page 34. It is hoped that space will permit restoring this collection of brief Cathedral notes in the next issue.

HONORS WON FOR ST. ALBANS

For the fifteen consecutive year, St. Albans, the National Cathedral School for Boys, presents its report on the results of the College Board examinations. Canon Albert Hawley Lucas, the Headmaster, announces that forty-four candidates took 146 examinations with only fourteen failures. The candidates were examined in eighteen different subjects and eighteen honor grades of 90% or better were attained.

Every member of the class graduated last June made the college of his choice as follows: George Washington



WILLIAM H. CLARK, JR.

University, three; Haverford, two; Michigan, one; Pennsylvania, four; Princeton, five; University of Virginia, one; United States Naval Academy, two, and Yale, three.



FRANK C. JONES

It is interesting to note that for the twelfth consecutive year, no graduate of St. Albans has been removed from college for scholastic difficulty or for reasons affecting his moral character.

Among the class of 1934, Richard Marmion Marsh successfully qualified by competitive examinations for both the United States Military Academy

and the United States Naval Academy. Frank Cox Jones ranked fifth out of one hundred and fifty-six candidates for Presidential appointment to the United States Naval Academy, attaining a general average of 91.75.

William Harrington Clark, Jr., senior crucifer of the Cathedral choir for the last two years, has been awarded one of the four corporation scholarships to Haverford College. These scholarships go to the four ranking students the country over on the basis of their general average in College Board examinations.



RICHARD M. MARSH

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For additional information about bequests to the Cathedral Foundation please write to the Dean of Washington, Mount Saint Alban, Washington, D. C.



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